Thomas Whitaker. 1704

THE WORKES OF THE REVEREND AND Faithfull Minister of the Gospell, Mr. NICHOLAS LOCKYER *Master of Arts.*

In three Bookes, *viz.*

1. *Christs communion with his Church Militant.*
2. *A Divine discovery of Sincerity.*
3. *Baulme for bleeding* England *and* Ireland.

ECCLES. 12. 11.

The words of the wise are like goads, and like nailes fastened by the Masters of Assemblies, which are given from one Shepheard.

LONDON,
Printed by *J. D.* for *John Rothwell*, at the Sun in *Pauls* Church-yard, 1644.

CHRISTS COMMVNION WITH HIS CHURCH MILITANT.

Firſt preached, and now publiſhed for the good of Gods Church in generall.

BY NICHOLAS LOCKYER, Maſter of Arts.

Cant. 1. 13. *A bundle of Myrrhe is my Welbeloved unto me, hee ſhall lye all night betwixt my breaſts.*

LONDON,
Printed by *I. N.* for *Iohn Rothwell*, at the Sun in *Pauls* Church-yard 1644.

CHRIST'S COMMUNION

TO

The vertuous Lady Aunt,

SUSAN CECILL

Grace and peace be multiplyed

BY

IESUS CHRIST.

Madam:

THe ſweet taſte I have had of your Ladyſhips love to the beſt things, hath encouraged mee, humbly to preſent this little tract unto you. What Salomon *ſpeaks from experience, that you upon trial have found true,* That the moſt promiſing contents of this life, are vanity and vexation of Spirit. *Our wiſe and mercifull Father doth uſually thus imbitter the ſweteſt things of this world to us, that we may the*

more cordially relish, and fervently seek after that full satisfying, and everlasting sweetnesse and comfort, which is in Communion with Christ our heavenly Husband, in whom all fulnesse of consolation dwels. A drop of this transcendent fullnesse your Ladyship (I hope) shall find distilled into your soule, by reading this little work now come to your hands, which like Aqua Vitæ, shall cheere and revive your sad spirit, when ready to faint. Fainting persons, carrie little bottles of reviving liquids, alwayes about them; if your Ladyship shall think fit, to make this little tract your pocket-Companion, and peruse a little of it still, when you feele soule-qualmes to seize upon you; you shall find (I trust) through the blessing of Christ, much ease and comfort; and so spend and end your aged dayes, in more true solace of heart, than yet you have done your primest dayes of flourishing youth. The accomplishing of this, is the sincere and holy aime of your much obliged Nephew, in this his first offering

to

to publike view. Which ſimple aime, that the Lord may graciouſly anſwer to your Ladyſhips comfort here, and eternall happineſſe hereafter, I ſhall ſtill continue my prayer (though here I end my Epiſtle) that the Lord will ſtill attend this my poore endevour with his rich bleſſing to all the partakers thereof, and in ſpeciall to you.

Your much obliged Nephew,

NICHOLAS LOCKYER.

Christian Reader.

Communion with Christ, he is our happinesse in this world, and in the world to come: that which makes every sweet thing sweet, and every sweet thing sweeter. With this sweet subject is this little Tract now come to thy hand, taken up. Poore fallen man is still complaining of one want or other; and when the thing is given which hee longed for, yet his soule is as farre from content, as before; like to a childe that cryes for this and that, and yet when hee hath what he cryed for, continues crying still, and cannot tell wel what he would have. All our want is this, the want of Communion with Christ: this is the cause of all complaints; the infelicitie of the soul, the sum of mans misery, here and hereafter; but poor blind man sees it not, and therefore complaines of twenty things, twenty miles a this side his disease; and so spends his dayes in labour and sorrow, and yet looses

looſes happineſſe, both here and hereafter too. A full fruition of Chriſt, is full felicitie: a full fruition of any thing below Chriſt, without Chriſt, is but vanitie and vexation of ſpirit. The more then, O fallen man, thou canſt get into communion with thy God, the more will thy great loſſe be repaired, thy complaining ſoule ſatisfied, and thy tranquilitie ſetled upon thee againe. Hunt not then after riches, honours, pleaſures, and ſuch like low delights of the ſonnes of men, with this deluded miſtaken world, which lies in wickedneſſe; for felicitie is not in theſe: but ſtudy and ſtrive after a nearer communion with Chriſt: the next way to get moſt in with him, is the ſpeedie way unto all happineſſe: ſo much as thou canſt get of *his* company, ſo much art thou in heaven. *How precious are thy thoughts unto me, O God, how great is the ſumme of them? If I ſhould count them, they are more in number then the ſand: when I awake I am ſtill with thee.* Pſal. 134. 17. 18.

This is heaven upon earth; and that true Nobilitie and Honour, which wee ſhould bee all ambitious after; to loſe our ſpirits in God. What an unſpeakable felicitie is it, to be ſtill with God in our thoughts

thoughts? This ennobles the ſpirit of man, and makes it a companion to the King of Kings: this gives eveneſſe and ſteadineſſe to a mans courſe; and makes him walk in all the wayes of God blameleſſe: this gives tranſcendant peace and tranquilitie to a mans ſpirit, and makes him unmoveable in the midſt of feares: this gives bread in famine; drinke, in drought, peace in warre; health in ſickneſſe; life in death. Devote thy ſelfe therefore to Chriſt, that hee may devote himſelfe to thee: and as a poore *medium* of communion, make uſe (if thou pleaſe) of this enſuing Treatiſe. if thou get any good, give glorie to God; and make the poore Pen-man, a conſtant ſharer in thy prayers.

Thine in Chriſt,

Theophilus Philantropus.

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FINIS.

Thomas Mossenger 1704

CHRISTS COMMVNION With His Church Militant.

JOHN 14. verſ. 18.

I will not leave you comfortleſſe; I will come to you.

CHRIST and his Church are deare each to other: the truth of this is at large manifeſt in this Chapter. Chriſt as a heavenly Husband, being to leave his earthly Spouſe; to wit, his Church Militant, and to live with his Father at his right hand in glory, with His Church Triumphant; endevoureth with various verſes of this chapter, to Comfort the ſad ſpirit of his Beloved Spouſe, which hee perceived was much dejected. The verſe which I have choſen to inſiſt on, is one of them: *I will not leave you comfortleſſe, I will come to you.* In more words let me repeat this verſe againe. *Thou, O my Love, my Dove, my faire One, art ſad I ſee, and diſconſolate at my departure! As a Lilly in the valley; nay, as a Lilly*

Lilly (indeed) among thornes I shall leave thee: the Prince of darknesse dwelling in the children of darknesse, will endevour to devoure thee; Sons of Belial will beset thee, persecute and torment thee, as they have done me before thee: but be not at this dismayed, O fairest of women! dejected, as one without all consolation: for I will not leave thee comfortlesse, I will come to thee.

What difference is there between a prison-house and mine owne house, if sweet friends continually come to me there? 'Tis a prison and no better wee abide in, whilst we dwell in the body: fetter'd wee are with many lusts, and grone wee do, under the tyranny and oppression of a body of death; and O! wretched men that we are, dwelling in these dungeons of clay, if no friend from Heaven come to us?' 'Tis true, O my Spouse, what thou sayest; and therefore that thy dwelling in the body may not be comfortlesse, I will come to thee. *I will not leave thee comfortlesse, I will come, &c.*

The body is a prison to the soule, and the world is a hell to both. The God of this world is a Devill, and the children of this world Devils, to the Spouse of Christ. The father torments her spirit; and the children torment her flesh: neither in body nor soule, whileſt in this world, can the Spouse of Christ be quiet. Wee that are thus in hell upon earth, shall quickly be comfortlesse, if no friend from Heaven come to us. True, oh my Spouse: but to prevent this, *I will come to thee.* From Heaven to Earth (indeed) is a long journey; but yet this I'le not stand on; rather than thou shalt be left comfortlesse, in any condition upon earth, I will from Heaven come to thee. Let it be what weather 'twill, and

and be at mid-night thou need's me, I will come to thee; *I will not leave you comfortlesse, I will come to you.*

Affliction hath made many friends upon earth forsake me, O my Saviour! wilt not thou my heavenly friend so serve me? What if the Divell cast me into prison? wilt thou come to me there? wilt thou visit me when I lye in a nasty roome amongst nasty wretches, that curse and sweare, which thou canst not endure to heare? Yea, ô fairest of women! rather than thou shalt be comfortlesse in such a condition; *I will come to thee.*

Thou wilt come to mee ô my Saviour one day; but what if the Devill keep mee in such a prison *ten dayes?* a long time? till the *iron enter into my soule?* wilt thou not wax weary at last, and leave comming to me? No my Love, I am resolved to the contrarie. [*I will not*] *leave thee comfortlesse* [*I will*] *come to thee.*

Why, but what if Satan winnow me as wheat, and cast me into sin, which is more odious to thee than any prison, than any place, or any thing: wilt thou not then shake mee off for ever, and never come to me more? This, ô fairest of women! may make me cease comming to thee *for a moment*; but no longer: for I am resolved not to [*leave*] *thee comfortlesse* in any condition either of sin or punishment. *I will not* [*leave*] *thee comfortlesse* [*I will*] *come to thee.*

My Text you see, is Christs conjugall promise to his Spouse, of all kindnesse, during the time of his personall absence. The matter of this promise is consolatorie; the forme according to which our Saviour expresseth this consolatorie language, is first

first negative; *I will not leave you comfortlesse.* Secondly, affirmative; *I will come to you.* These latter words containe the reason of what is delivered in the former. We cannot be comfortlesse; [*because*] Christ still comes to us. And thus taking the words; you may read them thus *viz. I will not leave you comfortlesse,* [for] *I will come to you.* No condition can be comfortlesse, if Christ come to us.

I will not leave you comfortlesse,] οὐκ ἀφήσω ὑμᾶς ὀρφανούς, *I will not leave you fatherlesse and motherlesse. I will not leave you Orphans,* saith the Originall, ὀρφανίζομαι, the word comes from, that is here translated *comfortlesse,* which signifies, to bee made fatherlesse and motherlesse; which because it is usually a condition very comfortlesse, therefore is the word thus rendred, ὀρφανούς, *comfortlesse.* Thus the children of Christ shall not be left. They are no *Orphans,* which have Christ for their Father. They are never totally bereft of all comfort, to whom Christ comes: and thus hee will still doe to his Church Militant. Christ will never leave comming from Heaven to earth, although it be a very long journey, as long as he hath any one child upon earth. *I will not leave you comfortlesse.*

I will come to you,] ἔρχομαι πρὸς ὑμᾶς, I returne to you, saith the Originall; spoken in the Present Tense, and not in the Future, [*I will*] *returne to you,* as we have it translated. *Ac ei diceret Christus* (saith one) *se licet nondum profectum, jam esse in reditu;* As if Christ had said, although I am not yet gone from you, yet am I returning to you. Christ though not actually in person departed, yet was ready in spirit to be present with his Spouse to the end of the world.

Thus

Thus hauing paraphraſtically gone over theſe words, I will put the plaine meaning of them into this *Theſis* in Diuinitie, *That the Church of Chriſt Militant ſhall not be left comfortleſſe, becauſe Chriſt will come to her.* Or thus, *no child of Chriſt upon earth ſhall be left comfortleſſe for Chriſt will come to him.* What Chriſt ſpake at his departure to his Diſciples, was not for them only, but for the comfort of all his people, to the end of the world. In his Diſciples he ſpake thus to all his children, that are or ever ſhall be upon the face of the earth, *I will not leave you comfortleſſe, I will come to you.*

This comfortable doctrine, that I may fully and methodically handle, I will lay open unto you theſe foure things: Firſt, that Chriſt doth come to his children upon earth. Secondly, how Chriſt doth come to his children upon earth. Thirdly, when Chriſt doth come to his children upon earth. Laſtly, why Chriſt will take ſo much paines, as to come to his children on earth? I begin with the firſt of theſe, to wit, that Chriſt doth come to his Church and children upon earth. The truth of this is euident by our Saviours owne language, and by each godly mans experience.

Our Saviour, not only in my Text, but in many other places promiſed to come to his Church Militant, and therefore ſurely he doth come to his people on earth: for Chriſt is God, *and God cannot lye, nor repent.* What Chriſt hath ſaid he will doe, that he will faithfully performe to a tittle: *for faithfull is he that hath promiſed*, ſaith the Apoſtle. *Go therefore and teach all Nations, &c. teaching them to obſerue all things, whatſoeuer I haue commanded you; and loe I am with you alwayes, euen to the end of the*

world, *Amen*, Matth. 28. 19, 20. This place shewes plainly, that Christ doth come to his children upon earth; and that he will doe this to the end of the world. For Ministers (of all men) to walk faithfully in their places, teaching their flock to *observe* [*all*] *things that Christ hath given them in charge*; will cost them hot water: especially living in corrupt places. This our Saviour tenderly considered: and therefore that his Disciples might not be disheartened; hee assures them of his company unto the last, to support and comfort them. *Loe I am with you to the end of the world.* Christ by this phrase of speech doth hint us, that what hee thus spake; should reach further than unto those to whom then he appeared: namely, to all Ministers and people *to the end of the world*, that shall faithfully discharge their places and callings to his honour.

I might here tell you, that not onely Christs word; but also Christs name sets forth the truth of this, that Christ is with his Church Militant, and so consequently, that he doth come to her. He was called *Emanuel*, which being interpreted, *Is God with us*, Mat. 1. 23. Which name was not only to note Christ; as then corporally present with his Church: but to note Christ as one having actually assumed our nature, and so to be more gloriously present with his Church to the end of the world, than ever from the beginning after *Adams* fall. Now as she said of her husband, *as his name is, so is he; Nabal is his name, and folly is with him:* so may the Spouse speake of her Husband Christ; as his name is, so is he. *Emanuel* is his name, which signifies *God with us*, and so indeed is Christ. He is continually with us. What *David* said of himselfe, in

in respect of Christ; that may we truly say of Christ, in respect of us. *Nevertheless* (saith he) *I am continually with thee; thou hast holden me by my right hand.* Though Christ dwell in Heaven, and we on earth; yet nevertheless he is continually comming to us, and abiding with us.

The godly have, and do find the truth of this by blessed experience, which is the second thing; and that which I rather insist on, for the confirmation of the truth in hand: because against experience there is no disputation. *Peter* found the truth of this, that Christ comes to his children upon earth, that their condition may not bee comfortlesse. *Herod* cast *Peter* into prison, and thought to have made him comfortlesse; but Christ came to him, as you may see. *And behold* (saith the Text) *the Angell of the* LORD *came upon him, and a Light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly, and his chaines fell off from his hand.* The Jewes by a storme of stones thought to have made *Steven* comfortlesse, but Christs comming to him prevented it. Christ so gloriously came to him in that deadly storme, that hee found more comfort (I beleeve) than ever he did before in his life: for *hee looked up stedfastly into Heaven, and saw the glorie of God, and Iesus standing at the right hand of God*: hee saw the Heavens opened ready to receive him, which transcendently revived him: which glorious vision he could never have seen, had not Christ come to him. *Paul* likewise found the truth of this point, when hee had left *Athens*, and came to preach to the *Gentiles* at *Corinth*. He was very fearfull, what successe hee should find in his Ministerie, amongst

the barbarous *Gentiles*. Now our tender Saviour, that *Paul* might not be overborne with feare, and made heartlesse and comfortlesse, graciously comes to him in a vision, as you may read. *Then spake the Lord to Paul by night in a vision, Be not afraid, but speake, and hold not thy peace; for I am with thee; and no man shall set on thee to hurt thee, for I have much people in this Citie.* Thus at another time Christ came to *Paul*, that he might not be left comfortlesse, when hee was pleading his cause before *Ananias*, and like to be pull'd in peeces. *And the night following* (saith the Text) *the Lord stood by him, and said; be of good cheere Paul for as thou hast testified of me in Ierusalem, so must thou also beare witnesse at Rome.* At another time, Act. 23. 11. *Paul* and *Silas* together had experience of this truth, that Christ comes to his Church Militant. As thy were powring out their souls together in prayer, Christ wonderfully came to them: he came in an Earthquake, and made the *foundations of the prison shake*, and so *opened all the prison doors, and loosed every prisoners bonds.* Comfortable was Christs comming to *Paul* and *Silas*, but terrible to the Gaoler; for hee seeing in what manner Christ broke in and rescued his servant, would have killed himselfe; but Christ came graciously to his soule also, and rescued it out of the hands of the Devill. Happy was it for this man, that Christ did finish two works in one journey; to wit, come to *Paul* and *Silas*, and deliver their bodies out of prison, and withall come to their Gaoler, and deliver his soule out of prison too. In an Earthquake Christ came both to Prisoners and Gaoler: for the Gaoler came *trembling* to the Prisoners of

hope,

hope, as a man in desparre; *and fell downe*, saith the Text, *before Paul and Silas*. 'Tis no matter how Christ come to us, so hee comfort us before he leave us. Thus I have shewed to you, that CHRIST doth come to his Church Militant.

The second thing that I am to shew you, for the opening of the point; is, how Christ doth come to his Church Militant. To this I will answer, First, more generally, and briefly: Secondly, more particularly and fully. More generally and briefly. I answer thus: Christ visits his Church Militant; as *David* visited and comforted *Haven*, to wit, mediately by his spirit, as *David* did mediately by his servants. *And I will pray the Father, and hee shall give you another comforter, that he may abide with you for ever; even the* [*Spirit of truth,*] *&c.* Ioh. 14. 16. 17. *Peter* found the truth of this, that Christ by his Spirit comes now to his Church Militant. *While Peter thought on the vision,* [*the Spirit*] *said unto him, behold three men seek thee.*

But in the second place, that I may more particularly and fully answer to this question; to wit, how Christ doth come to his Church Militant, to comfort her in all conditions; I will lay before you the generall conditions of mankinde: and shew you how Christ by his Spirit, as a Comforter, comes to us in them. The generall conditions of mankinde are two, *prosperitie* and *adversitie*.

Prosperity would soone bring the soules of Gods people to a comfortlesse condition, did not Christ by his Spirit come to them. Satan, that evill spirit is so busie, comming to the children of God,

when in prosperity, that did not Christ also come to them by his Almighty Spirit to quench all his fiery darts; their soules would soon be comfortlesse, the Lord knowes. When *Peter* was warme in the High Priests Hall, then the devill by a damsell came to him, and so farre hee prevail'd on him; that had not Christ lookt back upon him, and by his Spirit come to him; he had beene in a comfortlesse condition indeed. And thus would the condition of good men now be, which are warme in their nests with outward things, did not Christ come to them; when the sons of God be honourable, and great amongst the sonnes of men, as *David* and *Solomon*, *Iob*, *Iacob*, and *Abraham* were; then the devill in point of policy, though not out of love, visits them often; and by often comming to them then; drawes their precious soules into many sinnes, as pride, ambition, malice, sensualty, and the like; which like Cankers, quickly fret and eat out all divine consolation in the soule, and leave it like the Prodigall, feeding upon huskes; solacing it selfe with no other joy and content, then what the bare creature dipt in sinne will afford the sense, which, you must needs say, is of all comfortlesse conditions, the most and worst comfortlesse. Now that these may not be left in this comfortlesse state, to perish eternally, Christ by his Spirit thus comes to them. First in a sweet still voice behinde them, as the Prophet speaks, saying, sometimes in the midst of their sensualtie; this is not the way to eternall ioy: no, this is the way, O sensuall soule, walke in it.

This still voice strikes a damp in the merry sensuall soule of a Christian, and makes his heart in the

the midſt of vaine laughter, ſad. If this be not prevalent enough to turn him, but on againe he will in his ſinfull way; then Chriſt comes with a witneſſe, in thundring and lightning, to convince and ſting the conſcience, as hee did to the Iſraelites to bring them to ſee their wickedneſſe in chuſing a King, untill God thunder'd and lighten'd from heaven fearefully, they laid not to heart their rejecting God as their King, but went on ſtrongly and unaffectedly in their way. And juſt thus oftimes it is, with many of the ſonnes of God in proſperity: the ſtill voice of Chriſt ſweetly ſuggeſting, and mildely checking for ſinne, is not ſtrong enough to ſtop and turne them; untill the Angel of the Covenant come downe into the conſcience, and ſtand with a flaming Sword, threatning nothing but Hell and Death, if they make on a ſtep further, they ſtop nor turne not; which though not Chriſts naturall carriage to his children, yet he will in tender love deny himſelfe thus farre, as to put on an affrightning Vizzard upon his ſmiling countenance, and come terribly, and ſave violently, by plucking his children out of the fire, rather then hee will leave any of his ſo comfortleſſe, as to periſh remedileſſe. Chriſt will ſpeak out and ſpeak plaine, as hee did to *David* by *Nathan*, when a ſtill voice, and ſecret ſilent hints and becks will not do, He will come and lay his mouth to a mans eare and cry aloud, when he perceives that the pleaſure or profit of ſinne hath made him very deafe: hee will never leave crying and calling, ſtriking and knocking, till he hath made the deafe ſoule heare, and humble himſelfe with *Peter* and *David*, and then he puls off the terrible

terrible Vizzard from his countenance, and lookes upon the mourning penitent, with a countenance like *Lebanon*, and his lips drop sweet smelling myrrh, into his broken spirit: and so is not left comfortlesse, according to Christs promise, *I will not leave you comfortlesse, I will come to you.*

But suppose Satan should not bee busie, comming to the sonnes of God in prosperitie; yet would worldly prosperity be a comfortlesse condition, should not Christ by his Spirit come to them. Riches and honours, together with all other delights of the sonnes of men; they are as the white of an Egge, things without savour, unlesse Christ come along with them to us: they tire and weary, pricke, distract and vex a man: they rob him of his sleepe, and many times of his wits, nay of his precious life: they drowne mens soules in pride, voluptuousnesse, securitie, and so set them in the next way to hell. This snare waits at every ungodly mans table, which makes prosperity to him comfortlesse. This snare, that it may not catch the godly; Christ comes to them by his Spirit, and sanctifies prosperitie by them: *Hee teaches them how to abound*; that is, how so to use the creature, as to enjoy service and comfort from it: and to bring honour and glory by it.

The creature is emptie of what it promiseth; and emptie with what it hath: and this makes prosperitie to every carnall man, a comfortlesse condition. Now to take off both these; Christ comes to his children which enjoy the creature, plenteously: he comes in the creature, and so cures the emptinesse of it: that is, by his blessing he makes it satisfiable and contentfull to the enjoyer, which it is not of it selfe:

ſelfe: this is the peculiar gaine that attends the godly: Chriſt comes in the creature to them, and ſo cures the emptineſſe of it, and puts ſuch a ſupernaturall vertue and ſweetneſſe in it; that *they are therewith contented.* And as Chriſt comes [*in*] the creature to cure the emptineſſe of it, ſo hee comes [*with*] the creature, to cure the entiſing of it. Hee doth by the creature leade the ſoules of his children to the Creatour: by the ſweet of the one, hee lifts up their ſoules to heaven, to admire the ſweetneſſe of the other: ſo that, that which others are entiſed and beſotted with, and reſt in, that they take wing from to flee to heaven, whence comes every good and perfect gift, which is that indeed that makes proſperitie a comfortable condition; which otherwiſe is comfortleſſe enough, the Lord knowes.

Secondly, adverſitie would be a comfortleſſe condition to the godly, if Chriſt by his Spirit did not come to them: This I ſuppoſe none will deny; *For no affliction in it ſelfe is comfortable or joyfull,* but comfortleſſe, if Chriſt by his Spirit doe not come to us. Corporall affliction is a comfortleſſe condition, unleſſe Chriſt come to us, and be our Phyſitian. Spirituall affliction is a more comfortleſſe condition, if Chriſt doe not come to us.

Here theſe two queſtions are neceſſary to be anſwered: firſt, how doth Chriſt come to us in corporall affliction? Secondly, how doth Chriſt come to us in ſpirituall affliction?

To theſe queſtions both together, I thus anſwer: Chriſt the Phyſitian of ſoule and body, comes to both with comfort in one way; and that is by helping the ſoule to apply the promiſes of God, which are ſutable to his diſtreſſe. If a child of God bee

be ſad and ſorrowfull, becauſe of corporall affliction, Chriſt comes to him by his Spirit, with this comfortable language, *I am all-ſufficient*. Chriſt by his Spirit, ſpreads abroad this Cardinall promiſe before the ſad ſoule, and ſhewes him what a depth of mercy is folded up in it. There is a ſufficiencie of wiſedome in me, to find out wayes and meanes to deliver thee, though never ſo low brought. There is likewiſe a ſufficiencie of power, to proſecute right meanes to accompliſh their right end. Nay, there is a ſufficiencie in me, to worke about good for thee, O ſad ſoule, without meanes.

There's a ſufficiencie of affection and will, to declare power and wiſedome, with every attribute elſe, for thy good. If for all this application and amplification of a generall promiſe, the ſoule ſtill droope under ſome corporall calamitie; Chriſt doth then in ſuch a ſoule, as *Iacobs* ſons and daughters did for him, *They roſe up* (ſaith the Text) *and comforted him*: Gen. 37. 35. So Chriſt by his Spirit, after a lively manner indeed, riſes up in ſuch a ſoule to comfort him: and now hee leades this mourning Chriſtian to ſome particular promiſe; that is, ſuch a promiſe as ſpeakes not of deliverance in generall, but of deliverance in particular, out of this or that kind of diſtreſſe, which he groanes under. As to give you an inſtance; ſuppoſe a Chriſtian be ſad and take thought, as Chriſt ſaith, *What he ſhall eat, and what he ſhall drinke, and wherewithall he ſhall be clothed*: then the Comforter comes with this particular promiſe, which ſpeakes of deliverance out of this particular diſtreſſe. *Firſt, ſeeke the Kingdome of God and his righteouſneſſe; and all theſe things ſhall be added unto you: take therefore no thought*

thought for to morrow, for to morrow ſhall take thought for the things of it ſelfe. Mat.6.33.34. If yet for all this, the ſpirit of a Chriſtian ſtill complaine, as one fearing he ſhall want daily bread for him and his; then the Comforter comes, and perſwades the ſoule to reſt quietly upon the promiſe of God. He ſpeakes now to the complaining Chriſtian, as the Levites father in law did to him, *Comfort thy ſelfe, I pray thee, with a morſell of bread,* Judges 19. Comfort thy ſelfe, O mourning ſoule! I pray thee, with this particular promiſe, which is but a morſell of that bread, which came down from heaven, one of the leaſt favours that Chriſt hath procured for thee, to wit, a right and intereſt in the creature: with this perſwaſive language, doth Chriſt follow the complaining ſoule. untill he hath perſwaded him, to owne his owne mercy? and ſo he keepes his children in povertie, from being comfortleſſe.

As Chriſt in corporall afflictions comes to his children, and keepes them from being comfortleſſe; ſo likewiſe he comes to them in ſpirituall afflictions, that they may not be left comfortleſſe. If a childe of God be ſad and ſorrowfull, becauſe of this or that ſtrong temptation; the Comforter then comes to him with this ſweet language: *My grace is ſufficient for thee.* Thou prayeſt, and Satan tempts thee; thou doeſt faſt and pray, and yet Satan and thy luſt are more violent upon thee; thou doeſt all this with bitter teares, and Satan is the more bitterly bent againſt thee; and thou art foil'd every moment. By this O winnowed ſoule! Chriſt would ſhew thee, that thou wilt be comfortleſſe, in the midſt of all thy ſore ſoule-labour, unleſſe hee

come

come to thee. *This same shall comfort us, concerning the worke and toile of our hands,* said *Lamech* of *Noah*: so may we say of Christ; this same must comfort us, concerning the labour and toile of our soules with any temptation: or else wee shall be comfortlesse, though we labour never so much. And this Christ doth and will doe, *I will not leave you comfortlesse, I will come to you.*

If a Christian lie languishing, because of Satans prevailing upon him by temptation; that we may not be comfortlesse in this condition, Christ by his Spirit comes to him, and shewes him the fountaine of his blood, how deepe it is, and how free it is. How deepe it is, that it will drowne all sinne; Sins after conversion, as well as before: sinnes often repeated, as well as sinnes onely committed. And then he shewes the wounded soule, how free this fountaine is, for *any that hunger and thirst for it, for any that are weary and heavy laden*, 1 John 1.7. and desire to be eased by it; and so by degrees drawes the wounded soule, to wash his wounds in it by faith, and so Christ heales and comforts him. As the brethren of *Ephraim* comforted him, when he mourned because the men of *Gath* had slain his son, 1 *Chro.*7.22. So Christ comes to us, and comforts us, when the devill by his temptations hath almost slaine our soules, hee like the good Samaritan, powres in oile & wine into our wounds, and cures us. Though Satan passe by, and his limmes passe by, and leave us comfortlesse in the day of wounds and bleeding, yet Christ cannot, so full of bowels is he, nor will not, *I will not leave you comfortlesse &c.*

If a Christian lie languishing, because of often

and

and frequent relapſes, after promiſes and purpoſes to doe better; If this Chriſtian in the anguiſh of his ſpirit ſpeak to every godly friend, as the Prophet did to his, *Therefore ſaid I, looke away from me, I will weepe bitterly, labour not to comfort me, becauſe of the ſpoyling of the daughter of my people*; Iſai. 22. 4. Looke away from mee. O ye my Chriſtian friends! yea, and you, my faithfull Miniſter; for I will weepe bitterly, labour not to comfort me, becauſe of the ſpoyling of my ſoule, by ſo often ſinning, againſt vowes and promiſes, favours and bleſſings: Chriſt comes to this ſoule, and will not leave him comfortleſſe in this condition, (though it be indeed a very deſperate condition.) The Comforter uſually takes this courſe, with this comfortleſſe ſoule, to powre in ſome oyle into his deepe wounds: he reaſoneth with him from the mercy of man, to the mercy of God; from a drop, to the Ocean; and it may be faſtens upon his owne language once delivered to *Peter*. *Peter came to our Saviour and ſaid, Lord, how oft ſhall my brother ſin againſt me, and I forgive him? till ſeven times? Jeſus ſaith unto him, I ſay not unto thee untill ſeven times, but untill ſeventy times ſeven.* Matthew 18. 21, 22. From this ſpeech, the Comforter thus reaſoneth, with this ſad and ſore wounded ſoule, *viz.* If Chriſt would have *Peter*; a ſinfull man: ſhew ſo much mercy to one, ſo often offending him; ſurely Chriſt, a holy God, and infinite in love, is ready to ſhew much more compaſſion Himſelfe, to thoſe that are penitent, though they have ſinned times without number againſt him. Thus the Comforter leades this deſperate Chriſtian, as a weake wounded man by the hand; from the mercy of

man,

man, to the mercy of God: and enables him this way, after some space of time, to take in comfort: for Christ is resolved, he will not leave this Christian comfortlesse. Christ will never leave comming to this comfortlesse soule, with this speech of his to *Peter*, and others of like nature (as Christ is well furnisht for a comforter) untill he hath brought him to drink willingly (for Christ forceth no Physick upon any Patient) of the cup of consolation more or lesse; and the longer sick-soules turne away their heads from this cup; the more (many times) he perswades them to drink at last.

If Christ *tentandi gratia*, for trialls sake, hide himselfe from a Christian, and so set him a mourning; I shall shew you by and by, how he comes to him. This is a condition (though of all deserted conditions the best) which will make a Christian heart comfortlesse indeed. *Thou didst hide thy face, and I was troubled.* Psal. 30. 7. Gods hiding his face, though but for trialls sake; will so trouble a Christian, that he will quickly be a burthen to himselfe, *and feare round about*, as 'tis said of *Pashur*. 'Twil make him weary of the night, and weary of the day; weary of his owne house, and weary of Gods house; weary of mirth, and account it madnesse; weary of riches, honours, yea life it self. and wish for death. *O that I might have my request, and that God would grant me the thing that I long for, even that it would please God to destroy me, that hee would let his hand loose and cut me off; then should I yet have comfort*: then should I see the face of God, which I long like *Moses* to see; then would he lift up the light of his loving countenance, and cause his face to shine gloriously

riously upon mee, whereas now I walke in the valley, and shadow of death; darke dayes are all that goe over my head; the glorious Sonne of righteousnesse shines not upon my soule, from morning to night. To this sad soule thus be moaning himselfe for want of his beloved, Christ his well beloved thus comfortably comes. *There hath no temptation taken hold on thee yet, O mourning soule! but that which is common to man: and be assured of this; that God is faithfull by whom thou art tempted, and will not try thee above that which thou art able: but will with the temptation also make a way to escape, that thou mai'st be able to beare it.* 1.Cor.12.15. For a moment, O faireſt of Women, I saw just cause to hide my face from thee, to try the truth of thy love to me: but know; that with everlasting kindnesse will I have mercy on thee. Thy dulnesse also in my service, and thy low-prizing my company, did something trouble mee; but know, *that the mountaines shall depart, and the hills be removed, but my kindnesse shall never depart from thee: for this is as the waters of* Noah *unto me; as I have sworne that the waters of* Noah *should no more go over the earth; so have I sworne that I will not be wroth with thee, nor rebuke thee. O thou afflicted, and tossed with tempest, and not comforted; behold I will lay thy stones with faire colours, and lay thy foundations with Saphirs, and I will make thy windows of Agats, and thy gates of Carbuncles, and all thy borders of pleasant Saphirs.* Isai.45.8.9. Out of this sweet language of the Prophet to the naturall branch; the Comforter will fetch such precious water of life, to revive his deserted soule: with these kisses of his lips will

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hee so comfort him; that he shall be constrained to say with David; *Thou, which hast shewed mee great troubles, hast quickned mee againe, and hast brought mee up againe from the depths of the earth; thou hast increased my joy, and comforted me on every side.* Psal. 71. 6. I could hitherto, O my God! see thy back-parts; some sad attributes of power and justice, which did terrifie my soule to looke on; but lo, now I see thy glory, thou hast caused it gloriously to passe by mee: nay, to shine upon mee: I see thy face like Lebanon, comely as the Cedars; and herewith is my longing soule satisfied, as with marrow and fatenesse. *This is my comfort, in mine affliction; for thy Spirit, O Christ! by thy word hath revived me.* So that this Soul; though very sorrowfull; yet is not left comfortlesse neither. Thus I have answered the second *Quære*, to wit, how Christ comes to us.

The third thing that I am to shew you; is When Christ comes to us. *I will not leave you comfortlesse, I will come to you.* But when, O my Saviour, wilt thou come to us? To this I answer first more generally; then more particularly, and determinately. More generally and briefly, I answer thus, Christ is already come, and is present with his Church Militant and will be to the end of the world, as hath been already proved. *I am come into my garden, my Sister, my Spouse, I have gathered my Myrrh with my Spice; I have eaten my honey combe with my honey: I have drunke my wine with my milk.* Cant. 5. 1. Christ wee see by this sweet language, is come, and is with us already. *I am come, &c.*

But

But when will he come to mee in particular, as a Comforter? This is the question. To this I answer first negatively, then positively. Negatively I answer thus: *viz.* Christ doth not come to us in this valley of teares, as *Aron* was comanded to come into the holy place; *Let him not come at all times*, saith the Lord *lest he die*. Lev. 16. 2. If Christ should not come to us at all times of our distresse; wee should die under our burthen, so comfortless would be our condition. When my body is afflicted, I shall be comfortlesse, If Christ do not come to me. When my soule is afflicted, I shall be more comfortless, if Christ do not graciously come to me. When my head akes, teeth akes, back akes, or belly akes: yea, when my least finger, or joynt in my body akes, I shall be comfortlesse, unlesse Christ come to mee, so dolorous and comfortlesse a Creature is man.

Wherefore as a positive answer, to the question ere-while proposed, know, that Christ comes to his Church Militant, at all times: as long as his people live in this valley of teares, and are in any distresse of soule or body. Hee comes to them in prosperity, to sweeten that, or else there would be but a little comfort and sweetnesse in it; but hee comes to them in all adversity, after a more speciall manner to sweeten that, being of it selfe very bitter; bitternesse in the abstract: my meaning is, altogether bitter, without the least sweetnesse or pleasure in it, to soule or body: for no affliction is in the least manner or measure joyous, but as Christ, by his kind comming to us then, makes it so.

But here I shall bee thus questioned *viz.* If Christ as a Comforter comes to his Church Militant in every distresse of soule and body; how is

it that many of Gods children, in corporall and spirituall afflictions, utter comfortlesse and hopelesse language, as those that finde no Comforter come to them? *Is thy mercy cleane gone, and hast thou forgotten to be gracious?* (saith David) *hast thou shut up thy louingkindnesse in displeasure? and wilt thou not be no more intreated, &c.* Many such like sad and dolorous complaints are still uttered by some of Gods deare children: now if Christ as a Comforter come to his in every distresse; why is it thus with these?

To this I will give answer first more indirectly thus. Possibly that soule which thus complaines, cannot but confesse, that Christ hath come and tendred comfort to him; though he through anguish and unbeleefe refus'd it. Now if our soule-Physitian come from heaven to us, and bring cordials for us, and wee will not take them, but cast them behinde our backs; shall our Physitian bee blamed for unfaithfullnesse and negligence towards his Patients, as one that did not visit them?

Againe, possibly too, this Soule which thus complaines, must confesse that Christ came to him at the very beginning of his untractablenes towards God, and told him that this would quickly bring him into a comfortlesse condition, if not timely lookt unto; and bid him againe, and againe, by a sweet still voice behinde him, to bee more pliable to God, as he tendred his favour and his owne comfort. Christ came to his Spouse, saying, *Open to me my Sister, my Love, my Dove, my faire one for my head is filled with dew, and my locket with the drops of the night.* But though Christ thus kindly came to his Spouse, yet since unkind-

ly put him off; and upon the matter no better then ſlighted him. *I have put off my coat, how ſhall I put it on? I have waſhed my feet, how ſhall I defile them? &c.* Becauſe of this untractable carriage, Chriſt departed from his Spouſe, and then ſhee made many complaints: *I opened to my beloved, but hee had withdrawne himſelfe and was gone.* The Spouſe could not now truely ſay, that Chriſt had not come to her; but ſhee might truely ſay that hee did come to her, but ſhe ſlighted him, and therefore he was forc'd to leave her. Thus 'tis, with many now. They mourne like *Rachel*, in their miſery, and are not comforted, becauſe none from heaven comes to them: ſuch as theſe, cannot challenge Chriſt, for not making good his promiſe, to come to them, if formerly he have come to them, and they have ſlighted him. If any Phyſitian, obſerving my intemperancy in this or that, come to mee and tell mee, unleſſe you refraine ſuch and ſuch things, you will certainely fall into ſuch and ſuch diſeaſes, which are very dangerous; if I ſlight him in this, and afterward fall into thoſe diſeaſes, and lye groaning under them, I cannot blame my Phyſitian, for not comming to me, but blame my ſelfe that did ſo ſlight him. So 'tis betweene Chriſt and many a mourning ſoule; Chriſt hath come to them and told them, that if they go on in their ſinfull courſe, and that, that it will rob them quite of their heavenly comforts; but he in this friendly way hath beene ſo farre taken with the ſweetneſſe of ſomething below Chriſt, and ſo at laſt hath found the evill of his owne way, according to Chriſts prediction, and yet complaines of Chriſt not comming to

him; but how justly judge you.

Againe, as this soule possibly cannot justly complaine, that Christ hath not come to him: so possibly he cannot justly complaine, that Christ is not come to him. That soule which complains after Christ, cannot truely say, that Christ is not come to him: for wee never truely desire to come to Christ, or that Christ should come to us, unlesse hee were already with us, and we with him. Christ, I conclude then, is come to this complaining soule, though not in that manner and measure as he desires him. The thought of what I long for, if I have least hope of attaining it; is a degree of consolation.

Finally and more directly, I answer to this complaining soule thus, Christ as a sensible and satisfactory Comforter, comes to us at his time, and not at ours. Now Christs time to comfort mourners will make him most welcome; and that is usually when the soule is brought to the greatest extremity, that it is capable of, and not utterly miscarry. When *Peter* was ready to sinke on the Sea, and cryed out, *Master, save me or I perish*, then Christ came to him, and caught him by the hand: thus doth Christ usually come with sensible and satisfactory consolations, when poore soules are almost quite spent with temptations, and soule anguish, and looke every houre when they shall dy and drop into hell. *Hee shall come to us as the latter and former raine unto the earth*, saith the Prophet. That is, at the seasonablest time, when the soule will make him most welcome; and that is, when burnt and scorcht with Satans fierie darts, as the earth with the heat of the sunne; when

when parcht and chapt gaping for some heavenly showers: then Christs visits will bee kindnesse indeed; and Christs consolations, sweet indeed. This still remember, O mourning soul! that Christ keeps his word, if he doe not *leave us comfortlesse*: and this be assured he will not doe, *I will not leave you comfortlesse, I will come to you.*

But why wilt thou come to mee, O my Saviour? To this I answer first thus; *viz.* Christ will come to his Church Militant to bee a Comforter to fulfill his Fathers will. *The Spirit of the Lord is upon mee*, saith Christ, *because the Lord hath anointed me to preach good tidings to the meeke: He hath sent me to bind up the broken-hearted, to proclaime liberty to the Captive, and the opening of prison to them that are bound, to proclaime the acceptable year of the Lord, to comfort all that mourne*, &c. By this Text we see, that Christ is anointed for this end: To come to us and bee our Comforter, whilest we live here below mourning in *Sion*. What is said of the three friends of *Iob*, that may I say of the blessed Trinity, *They made an appointment together to come to comfort him.* So the blessed Trinity have made and appointment together to us by Christ; and in all distresses, speedy to comfort us.

Secondly, Christ will come as a Comforter to his Church Militant, because hee hath promised it. as Christ promised this in my Text; so in many other Texts. *And if I goe away, I will prepare a place for you, and will come againe: and I will pray the Father, and he shall give you another Comforter, that may abide with you for ever.* By these promises Christ hath obliged him selfe, to come as a Com-

forter to us: let therefore our deservings of comfort be what they will; Christ will come to us, because hee hath promised he will. Christ stands much upon his word: Christ is God, and *God can not ly. Though wee beleeve not, yet hee abideth faithfull and cannot deny himselfe.* A Christian is ready to say to Christ as *Iepthe* to the Elders of *Gilead: Did not ye hate me, and expell mee out of my Fathers house? and why are yee come to me now, when yee are in distresse?* said *Iepthe.* So saith a Christian, did not I hate thee O my Saviour, and did not I doe what in mee lay to expell thee from my soule, by my sinning againe and againe against thy Spirit? And why art thou come to mee now, to comfort me in my distresse? Why, this that was foresaid, may suffice, O sinfull soul, as an answer. Christ looks not at what thou hast done but at what he hath promised; and his word he will keepe, though wee change as the heavens: heaven and earth shall passe away, but not one jot of his word shall fall to the ground. *I will not leave you comfortlesse, I will come to you.*

These I conceive are the principall grounds, why Christ comes as a Comforter to his Church Militant: two grounds more may be alledged, as *Causæ minus principales*, lesse principle causes, the first whereof is This. Christ comes to us in our distresses as a Comforter, that we may not stretch out our hands unto iniquity. Man in distresse is so desirous of ease, that if Christ doe not come to him and comfort him, he'll goe to Sinne and Satan for ease. *Cain* was disconsolate, and because Christ did not come to him as a Comforter; he ran like a vagabond up and downe the world to finde

ease

ease in any thing. *Judas* was disconsolate, and because Christ as a Comforter did not come to him, he made a halter his comforter. *Saul* being in distresse by the *Philistines* because Christ did not come to him by Urim, nor by Vision, nor by Prophets, he went to the dexill for comfort. Now that Christs children may not thus doe, *Christ will not leave them comfortlesse, but will come to them.*

The second ground why Christ will come to his Church Militant as a Comforter, is this: That hee may stop the mouthes of all ungodly wretches, who say of the godly when in great distresses *Persecute and take them, for there is none to deliver them.* A wicked man looking upon a wounded soule with a carnall eye, breakes out into some such language, as *Achish* did concerning *David. Lo you see the man is mad.* This man is a distracted person, fitter for Bedlam, then for Gods house: an idle cracke braine fellow, unfit to come into solemne assemblies. Now that Christ may silence such blacke mouth'd men as these, he graciously comes to such wounded souls, and heales their broken hearts, and binds up their wounds; hee powres the Spirit of consolation upon such as went mourning all the day long, and makes them walk with joy and strong consolation, so that such as censured them for this and that, are forc'd to lay their hand upon their mouth, and to condemne themselves as blinde Bats, and not able to discerne the wayes of God towards his children.

Having thus opened the point in hand, I will in the next place shew you how usefull it is, to the wicked and to the godly. Will not Christ leave any of his children upon earth comfortlesse, but

ſtill as a Comforter come to them? Then you which live in your ſinnes, and ſo conſequently none of Chriſts children; may collect the unhappineſſe of your condition from this point. You ſhall live and die comfortleſſe, for Chriſt will not come to you as a Comforter; thus he comes onely to his children. Chriſt will not come to you in proſperity as a Comforter; and therefore in the midſt of ſenſuall laughter, your hearts will be ſad: in the midſt of all thy wordly contents, thy ſpirit will at times gnaw and beat within thee: And never will all thou enjoyeſt give any complacency of comfort to thee, becauſe Chriſt as a Comforter comes not to thee. All outward comforts, without the inward conſolations of Chriſt, they are as good broath unſeaſoned, which rather cloys then contents the appetite; they weary, diſtract, and vex, and not revive the owner. Be it, that thou art as wiſe as *Achitophel*, as eloquent as *Herod*, as learned as *Gamaliel*, as rich as *Nabal*, as honourable as *Haman*, as great in the Church as *Iudas*; why, yet ſhalt thou live comfortleſſe; that is, utterly deſtitute of Celeſtiall conſolation; one drop whereof hath more ſoule-reviving ſweetneſſe in it, then all the things of this life can afford. Alas! what is learning? what is wit, wealth, honour, or any other wordly thing to comfort me, if Chriſt do not come to me. A man may have all that this world can afford; and yet hang himſelfe for want of comfort, if Chriſt come not to him, as *Achitophell*, *Iudas*, and others have done.

Ob. No men laugh lowder, nor laugh oftner then wicked men in proſperity: no man merrier in an Alehouſe, Playhouſe, Taverne, Faire, or Market, then they: and are not theſe then the one-

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ly comfortable men in the world.

Sol. To this I answer first thus: Laughter is one thing; and Spirituall Consolation another thing. Every one that laughs, hath not a cheerfull spirit within: for in the midst of laughter a mans heart may be sad, saith *Solomon*. And so on the other hand, every one that hath a comfortable spirit, hath not a laughing face: Wee do not read that Christ ever laughed, and yet had more comfort in his Spirit, then all the merrie men of this world.

Secondly, I answer thus: Some mens spirits are so left of God to levitie and vanity, that they will laugh at the wagging of a straw (as we say.) This is a great judgement of God upon the spirit, and not to be accounted a comfortable and happy condition? *'Tis a past time to fooles to do wickedly*, saith *Solomon*. This is not properly called *mirth* (saith he) but *madnesse*. You shall see mad men laugh sometimes exceedingly, and hoop and hallow, as if their spirits were as full of joy as they could hold: what shall we conclude now, that these forlorne creatures are in a comfortable condition? Alas! say wee, if they were but sensible of their condition, they would soon cease laughing, and begin lamenting. And so may I say to you of all that laugh and rejoyce, and yet live in their sinnes, and so consequently have no comforter from heaven come to them, they are mad men: were their eyes open to see their forlorne condition, they would quickly change their note, and turne their mirth into mourning, as *Iames* saith.

Quest. Why but doth not Christ come to the wicked in prosperity?

Answ. Yes, no doubt to bee made of it. Christ came

came to *Belshazzar* whilst he was quaffing in the golden vessels of the temple and wrote downe his wickednesse in the wall. And thus he comes to all ungodly persons in prosperity, to write downe all their ungodly deeds, that so he may exactly judge them at the great day of account.

Quest. Why, but doth not Christ come as a Comforter, to wicked men that are great and wealthy?

Answ. Christ regards no man for his wealth, or for any externall greatnesse, If a man be never so rich, or never so honourable, yet if he have not denyed his lusts, and given up himselfe to Christ, to bee ruled by him, Christ will never come to comfort him, if he would give him all he hath for his paines; he will not step a foot out of doors to a Prince, if he be wicked.

Ob. Why, but though he will not come as ungodly men as a Comforter in prosperity, when they can make some shift without him, yet hee will come to them as a Comforter in adversity, when all other comforts faile.

Sol. No he will not. Christ will not know thy soule in adversity, which art a disobeyer of him. As hee would not let *Dives* have a drop of water to coole his tongue, though in unutterable torments, where many Oceans would not in the least measure have quenched the flames; no neither will he afford thee the least drop of consolation in thy greatest extremity; though thou cry, Lord, Lord, and cut thy flesh in the fervency of thy spirit, like *Baals* Priests, to prevaile; yet shalt thou be sent empty away. Nay Christ will be so farre from being a Comforter to ungodly men when in misery, that

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Hee will adde to their outward misery, inward misery. When thy body is in distresse, Christ will awaken thy soule, that now lies asleep, and set thy conscience a gnawing within thee, which will be greater torture then if thou wert rackt in every limbe. Thou maist send for godly Ministers and godly friends to comfort thee then, and they possibly may deliver very comfortable things, but they shall be of no more savour to thy soule, then the white of an egge; because Christ as a Comforter will not speake those sweet things to thy soule, which thy friends doe to thy eares. As the Lord bewailes the miserable condition of *Ierusalem*; so may I bewaile the miserable condition of all ungodly men. *These two things are come unto thee, who shall be sorry for thee? desolation and destruction; and the famine, and the sword: by whom shall I comfort thee?* So say I to all ungodly persons: misery upon misery will first or last seize upon you, and who then shall be sorry for you? Famine, and sword, and pestilence; sicknesse, and death, and judgement; and by whom will you bee comforted? your Honours cannot comfort you: your Riches and Friends cannot comfort you: your father the Devill he will not then comfort you: your Conscience which you have often sinned against, shall not comfort you, but torture you: because Christ will not come to you, to sprinkle it with his blood, and to pacifie it. So that I conclude all; thus you will live comfortlesse, die comfortlesse, and abide in hell after death everlastingly comfortlesse.

'Tis true all that you say Sir: man is a comfortlesse creature indeed, unlesse Christ come to him, I finde it by wofull experience. I have much wealth in

in my purse, and yet but little peace in my spirit. I see the devill (me thinkes) now and then, sit a stride upon the top of my money-bags, waiting for mee, when I come to comfort my selfe in the beholding of them: and to what this will come at last, I cannot tell. Sin, I am sure I do; and comfortlesse because of sinne, I am: and more comfortlesse every day I look to be, unlesse Christ come to mee, and yet how to get him to come to me, I know not.

Would'st thou, O comfortlesse creature! have Christ to come to thee? Doe then to Christ as *Lydia* did to *Paul*, lovingly invite him to come to thee. Make knowne thy comfortlesse condition to Christ, and then earnestly entreat him to visit thy poore soule. The ground why I exhort thee O sinner! thus to doe; is, because God hath promised, *to give his holy Spirit to them that aske it*, Luke 11. 13. If therefore thou wouldest have Christ by his Spirit to come to thee; invite him, aske him, begge, and entreat him to come and dwell in thy soule; and tell him that he shall have every roome in thy heart at command. As *Rebeckahs* brother said to *Abrahams* servant; So doe thou say to Christ; *Come in thou blessed of the Lord, wherefore standest thou without? for I have prepared the house, and roome for the Camels*, &c. Come in thou blessed of the Lord, wherefore standest thou without? here is roome for thee and all thy glorious traine. Here's an understanding, will, memory, affections, they shall be all at thy use and service O Christ, wherefore come in thou blessed of the Lord, and make thy abode with me. Thus continue crying to Christ and longing for him, and by this thou wilt declare thy great love unto him, and so make thy selfe capable

of

of that ſweet promiſe, which ſaith, *If a man love me, the Father loveth him, and we will come unto him, and make our abode with him.* John 14. 12. Then will thy condition be comfortable indeed, when thou haſt got ſuch glorious in-mates as theſe to dwell with thee.

Having thus ſpoken what I thought fit to the wicked, by way of application from this point; I will now addreſſe my ſelfe to ſpeak unto the godly, and ſhew them how uſefull this point may be unto them. I ſhall firſt ſpeake to ſtrong men, and then unto Babes in Chriſt: to ſuch as can tell me, that Chriſt as a Comforter is come to them. Secondly, to ſuch as can tell mee they never yet found Chriſt as a Comforter come to them: and laſtly, to ſuch who can tell me that they have found Chriſt as a Comforter come to them, but now they have loſt him. To you that tell mee you finde the truth of this doctrine by bleſſed experience, that Chriſt is come to you; I have only two things to ſay: Firſt this, Make it ſure to thy ſelfe that Chriſt indeed as a Comforter is come to thee, and that thy ſoule is not deluded in thy joy and conſolation. Secondly, ſtrive ſo to walk; that thy Comforter which is come to thee may never depart from thee. Firſt, ſtrive to make it ſure, that Chriſt indeed come to thee; that the comfort which thou haſt is from the Comforter, to wit: the Spirit of Chriſt; and not from the ſpirit of deluſion.

There is great need that I ſhould preſſe this inſtruction upon you, becauſe the ſpirit of deluſion is plentifully powred out in theſe latter dayes. The hypocrite hath his joy; and and he judges that this his joy, is the joy of the holy Ghoſt, and as good

as need to bee: whereas it is a joy that shall *perish* (saith the Scripture (a joy that will end in desperate sorrow. Hee thinkes that Christ as a Comforter is come to him; whereas 'tis only the devill transformed into an Angell of light. And thus indeed are many thousands gulled and cheated in their comfort. Sadnesse would overshadow the smiling face of many a man, if he did but discerne how groundlesse his joy and comfort is; and what a vaine shadow instead of a true substance, his poore soule is deluded withall. Wherefore my brethren! it concernes you that tell me, you are sensible that the Comforter is come to you; to take paines to make it sure to your selves, that your soules are not deluded.

When the Spirit of God came upon *Saul* that he prophesied, the people that knew him before, said, *What is come to the sonne of Kish? is Saul amongst the Prophets?* Thus doe thou say to thy soule, who art so merry and comfortable, *viz.* What is come to thee O my soul! that thou art now so joyfull and chearfull? Once I am sure thou went'st mourning all the day long: is Christ as a Comforter come to thee? If Christ by his Spirit have brought glad tidings to thee, why then O my glory! continue in thy mirth: but if not; why art thou so merry O my soule? thy mirth is but madnesse. As *David* questioned his soule for sadnesse, saying, *Why art thou so sad, O my soule? and why art thou so cast downe within me?* So maist thou doe well to question thy mirth, saying; Why art thou soe merry O my soule? and why art thou soe much lifted up within mee? Is thy Comforter our Lord Iesus Christ indeed come to thee? O then my glo-

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ry I ceaſe not to declare thy comfort, by any comely poſture and geſture: but if not, a houſe of mourning. O my ſoule, is fitter for thee then a houſe of mirth; garments of ſackcloth and ſadneſſe, would better become thee, then garments of joy and gladneſſe. You know how *Iſaac* once ſpake to his ſon, *Art thou* (ſaid he) *my very ſon Eſau?* Gen. 27. 24. So do thou humbly queſtion thy Comforter. Art thou my very Comforter indeed? Art thou the *very Chriſt* the Sonne of God, which ſpeakeſt conſolation to my ſoule? You know how *Iohn* queſtioned Chriſt much after this manner, that hee might not be deceived concerning him, *Art thou he that ſhould come, or do we not look for another?* Math. 11. 3. So doe thou ſay, Art thou hee that ſhould come and comfort my ſoule? or ſhould not I look for another? There be many falſe Chriſts, and falſe comforters now in the world, and they deceive many: wherefore I beſeech thee ſpeak out, and ſpeak plainly to my ſoule, whether thou be hee that ſhould comfort mee yea or not, that if I have obtained the true Comforter, I may give God the glory of his great kindneſſe; if not, I may ſeek out for another.

How ſhould I know (may the ſtrong man in Chriſt ſay to me) whether he that is come to my ſoule with conſolation, be hee that ſhould come or not? How ſhould I be able to make it ſure to my ſoul, that the conſolation which I have is from the Spirit of Chriſt, and not from the ſpirit of deſolation.

To this I thus anſwer, *viz.* If he that is come to thy ſoule be he that ſhould come, to wit, Chriſt, thou ſhalt finde that hee doth more works then one in thy ſoule: hee doth not onely comfort thee, but he

he doth many great works besides this. Christ doth many great works in a mans soule before he comforts him; and hee doth many great workes in his soule, after hee hath comforted him. Christ doth many great workes in the soule of man, before hee comforts him: hee doth break the heart before he bindes it up: hee first wounds the heart, before hee will heale it: hee casts downe the soule for sinne, before hee will raise it up. Now to breake the heart of man, which the Scripture compares to an *Adamant*, Zech. 7. 12. for hardnesse, is a great work; and yet this doth Christ throughly, before he comforts throughly. The breaking of the heard heart of man, hath many great works about it, ere it be effected. The convincing the soule of sinne, which selfe conceited man is not easily brought unto. The making of sinne out of measure sinfull, in the souls apprehension, which blind man is not easily brought to see. The making of man to loath himselfe, for the evils which he hath committed against God, which man full of selfe-love is not easily wrought unto. The making of man to long for peace and reconciliation with God, as the greatest happinesse in the world, and to begg this blessing with teares as a soule that sees hee shall die and perish eternally without it; which man that naturally hates God, is not easily wonne unto. Yet all these difficult workes doth Christ doe in the soule of man, before hee comes as a Comforter to him. Which Christ confirmes, where he saith; *Blessed are they that doe mourne, for they shall bee comforted.*

Now would'st thou know whether hee that is come to thy soule, be hee that should come or not? why then tell me? What did precede thy comfort

which

which now thou haſt? Did Chriſt lead thee to the Wels of Conſolation by the waters of *Marah*? Did hee bring thee to ſowe in teares, ere he gave thee to reap thy great harveſt of joy? Waſt thou ever in the houſe of mourning? Did the ſpirit of heavineſſe for ſinne ever take hold on thee? Was thy hard heart firſt broken, and after this, bound up? Firſt wounded, and after this healed? Didſt thou goe mourning for diſhonouring God all the day long, and after many dolorous dayes ſpent, did thy Comforter come to thee? Surely then he that is come, is he that ſhould come, and doe not looke for another: but if otherwiſe; thou haſt juſt cauſe to be jealous of thy joy.

Againe, Chriſt as hee doth great works in the ſoule before hee comforts it; ſo hee doth great works in the ſoule after he hath comforted it. That ſoule which Chriſt comforts, hee makes a very fruitfull ſoule in all grace to his glory. No waters make the ſoule of a Chriſtian grow in grace, like the waters of Conſolation. The comforting Spirit of Chriſt is to a Chriſtian in the wayes of obedience, as winde and tide to a Ship: that which makes him runne the wayes of Gods Commandements. That Chriſtian which is comforted by Chriſt, prayes fervently, and prayes frequently. Conſolation gives winges to ſupplication. That Chriſtian which is comforted by Chriſt, praiſeth God with ſtrong affection. A ſoule comforted by Chriſt, is as an inſtrument well tuned by a skilful Muſician: hee will, upon every occaſion, make ſweet melody in the eares of the Almighty. True conſolation is from Heaven, and it carries that ſoule ſtrongely to Heaven, in which it is. True conſola-

tion is from Christ, and it will make a Christian live wholly to Christ. To whom much is forgiven they love much: and his love constraines them to deny themselves, and to follow Christ unto death.

Would'st thou know then for certaine, O strong man in Christ! that he which is come to thy soule, is he which should come? Why then looke what activity is in thy soule to duty. Is thy soule as a Gyant refreshed after wine? strong and vigorous to the practise of all good duties? Art thou abundant in the work of the Lord? Art thou a sweet Singer in *Israel* of the praises of the Lord? Is thy heart at thy mouth leaping within thee, like the Babe in *Elizabeths* wombe, when thou art telling what God hath done for thy soule? Art thou (in a word) a holy and heavenly man, as one comforted by a holy and heavenly God; Doth thy joy transcend the joyes that this world affords, in sweetnesse? Doth it raise thy spirit to admire the love of God? and doth it make thee dead to secular delights? and to account naked carnall mirth madnesse? empty huskes for brutes to feed on? Then mayest thou comfortably conclude, that he which is come to thy soul, is he which should come; and do not look for another: but if thou art merry and chearfull, but not holy and heavenly, he that is come to thy soule, is not he that should come; wherefore I beseech thee to looke for another.

A second instruction which I would commend to strong men in Christ, is this; after thou hast made it sure to thy soule, that Christ as a Comforter is indeed come to thee, then strive so to walke,

that

that hee may never depart from thee. So a man may may walk, that Christ as a Comforter may forsake his soule. *David* had wofull experience of this truth, and so doublesse have many else of the godly. So a man may walk that Christ as a Comforter never depart from him. But how should I thus walke, saith the comforted soule, that I might enjoy this heaven below, till I come to that above, and so go from joy to joy; from joy unspeakeable and full of glory, to joy that cannot enter into any mortall heart to conceive of?

To this I thus answer, Do not grieve Christ that is come to thee: Secondly, doe all that thou canst to delight him, if thou would'st have him continually abide with thee. Do not sit downe and rest, as one that hath a licence to be lazy, and as if all thy worke were done, now thy Comforter is come to thee; this will grieve him, and quickly make him leave thee. Thou hast obtained Christ to come a Comforter to thee; well: yet let me tell thee as *Moses* did the *Israelites*. *You are not* (said hee) *as yet come to the rest, and to the inheritance which the Lord your God giveth you.* So say I to thee, O comforted soule! thou art not yet come to those degrees of consolation, which thou mayest attaine unto in this life, if thou continue to be thriftie. The joy of the holy Ghost is a bottomlesse Well, which thou canst never draw dry: and the more thou drawest, the fresher and sweeter still shalt thou finde it. The joy of the holy Ghost is no surfetting thing, as some earthly sweets are: and therefore thou mayest safely say, *Lord evermore give me of this bread*: fill my soule with flagons of this precious liquour: let thy love be shed abroad in my heart by the

holy Ghost: let my soule delight her selfe in this fatnesse.

Secondly, now Christ as a Comforter is come to thee, doe not wax wanton against him, this also will grieve him, and make him quickly forsake thy soule as a Comforter. Let all the manifestations of thy comfort bee suitable to thy Comforter: holy as he is holy; spirituall and heavenly, as he is. *When ye are come into the good land take heed that ye doe not forget the Lord* (said *Moses* to *Israel*.) So say I to you that finde Christ with you as a Comforter, which are come to the fellowship of the Spirit, and to the participation of that transcendent comfort which is by him: take heed that yee grow not giddy headed, and forget God and your selves, The waters of Consolation are strong waters, and mans weak head and heart cannot beare much of them steadily, but are ready to reele on one side or other. When the clouds of heaven have well watered the earth, then doe weeds as well as good hearbs spring apace: so when Christ by his Spirit, sweetly waters the soule with Consolation, then levitie and vanitie, as well as Christian mirth and cheerefulnesse, spring amaine; Ifa Christian be not very watchfull over his soule, to plucke up such weeds by the roots, as soone as they begin to shew themselves. I conclude this, thus, thou that art comforted by the Spirit, let not the manifestation of thy comfort grieve the Spirit. This remember, that Satan hath an Art to bring evill out of the greatest good, as God hath an Art to bring good out of the greatest evill: and therefore beg that thou mayest not be ignorant of any of his devices, nor unable to resist them if thou would'st not loose thy Comforter.

Secondly,

Secondly, if thou would'ſt have thy Comforter to abide ſtill with thee; as thou muſt not grieve him, ſo thou muſt do all that thou canſt to delight him. Let bee thy meat and drink to follow all the motions of the Spirit of Chriſt: whitherſoever Chriſt would have thee go, cheerefully obey him; this will delight thy Comforter exceedingly, and make him to rejoyce to continue with thee. If Chriſt ſay unto thee as to the Fiſhermen, *Follow mee*: doe thou readily reply as the Scribe, *Maſter; I will follow thee whitherſoever thou goeſt.* Mat. 4.19. Mat. 8.19. This is to decare the genuine diſpoſition of Chriſts people, which Chriſt is exceedingly taken withall. Chriſts people are as a willing people in their obedience. *Thy people ſhall be willing in the day of thy power, &c.*

Secondly, humbly and compaſſionately tell diſconſolate ſoules, what Chriſt hath done for my ſoule: this will delight thy Comforter much, and make him rejoyce to continue with thee. Chriſt delights to ſee his children communicative of the ſweet meats which he gives them. And therefore as *Iael* ſaid to *Barak*, ſo do thou, O comforted ſoule, to ſuch as goe mourning all the day long: *Come* (ſaid ſhe) *and I will ſhew thee the man whom thou ſeekeſt.* Judges. 4. 32. Come, O ſad ſoule, that canſt not finde him whom thy ſoule loveth, I will ſhew thee the man whom thou ſeekeſt; the manner of his comming to my poore ſoule; and how long he made me wait upon him, ere hee would come to mee; and how well hee hath now made mee amends for all his ſtaying. And therefore, *Although thou ſayeſt thou ſhalt not ſee him, yet judgement is before him, therefore turſt thou in him.*

Job. 35. 14. *For the vision is yet for an appointed time, but at the end it shall speake and not lie: though it tarry, wait for it, because it will surely come, it will not tarry.* Hab. 2, 3. The more imparting of experiments of love wee are, to the glory of Christ; the more still will Christ graciously give us to our further comfort. And this indeed is Gods end in comforting some of his children, *that they may bee able to comfort them which are in any trouble, by the comfort wherewith they themselves are comforted of God:* as the Apostle sweely affirmes.

Thirdly, thanke Christ humbly and heartily for his comming to thee; if thou would'st have him abide still with thee. The Israelites when they came into the promised land which flowed with milke and honey, they were to take the first of all the fruits of the earth, and put them in a basket, and so present them to the Priest, saying, *viz. And now behold I have brought the first fruits of the land, which thou the Lord hast given me*: Deut. 26. Thus were they to set their first fruits before the Lord and to worship before him, as you may see at large. Why you that enjoy Christ, as a Comforter, you have received the first fruits of that good land, which *Canaan* typified, which flowes with milk and honey. Bring therefore these first fruits, and set them before God, and worship: bring the sweet comforts of the holy Ghost in your hearts, before the Lord, and say, Behold O Christ, these and these are the sweet Consolations of thy Spirit: and lo for them all I humbly render praise to thy Name. Such mighty enemies of my peace hast thou conquered: such doubts which so long troubled mee, hast thou answered: such wants which

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ſo long time kept me exceeding low, haſt thou ſupplyed: to thee O God be the glory of thine owne goodneſſe.

You have great cauſe thus to magnifie the Lord for his mercy, which finde Chriſt as a Comforter come to you. You enjoy that bleſſing which exceedeth all outward bleſſings. The light of Gods countenance lifted up, upon a poore mourning ſoule, 'tis of far greater value then Corne, Wine, Oile; then Corrall, Rubies, or any choice thing that this world can afford. The naked revelation of Chriſt in the ſoule of man, is of more worth then all theſe, ſaith *Solomon*: the moſt glorious revelation of Chriſt then to the ſoule, which the ſoule of man is capable of in this life; muſt needs be of much more tranſcendent worth. You enjoy that bleſſing which exceedeth many inward bleſſings. It exceedeth knowledge: for what is knowledge in the head, to the joy of the holy Ghoſt in the heart? one beame of light in the underſtanding, is of more worth then all the Silver and Gold, Gems, and Jewels in the world; and yet one beame of the light of Gods countenance, ſhining upon the heart, though but by reflection from the face of Jeſus Chriſt, is of more worth then all knowledge which humane ſtudy can attaine unto. I cannot ſay that this bleſſing, exceedeth the leaſt ſaving grace in the ſoule: but this I can ſafely ſay; that Conſolation, 'tis the gloſſe and glory of every grace: every grace ſhines in its full luſtre, where the Comforter dwels. This I can further ſay, that you enjoy that bleſſing which makes Heaven a Heaven, and which makes Earth a Heaven to you: and therefore you have great reaſon to magnifie

the Lord for his mercy. The more of Heaven we enjoy upon Earth, the more should we set our selves to doe the work of them which are in Heaven, whilest on Earth.

Fourthly, finally let Christs mediate comming to thee by his Spirit, make thee long earnestly for his immediate comming to thee in his own person; this delights Christ, that his Spouse should say, *Come*, Revelation 22.17. as the Spirit doth; That shee should long for the wedding day, as he doth. When good old *Simeon* had imbraced the Consolation of *Israel*, for which he so long waited, hee then desired presently to be dissolved: so thou that hast imbraced the Consolation of *Israel*, should'st in holy manner with *Simeon*, *Job*, and *Paul*, desire to be dissolved, and to be with Christ, which is best of all. You whom Christ hath kissed with the kisses of his lips, should long earnestly to lie betweene his breasts all night; my meaning is, to have a full enjoyment of Christ. Thus have I done speaking to such who can tell me that Christ as a Comforter is come to them.

In the next place I addresse my selfe to speak to such of the godly, who can tell mee that they never yet found Christ as a Comforter come to them. Two or three things I have to say to you from this sweet doctrine.

First, I would have you to labour to beleeve this doctrine, that Christ *will not leave you comfortlesse, but will certainly* (at last) *come to you.* Christ hath repeated his promise, which is as a bond with many seales; and therefore thou hast just ground to beleeve, O comfortlesse soule! that Christ *will not leave thee comfortlesse but will come to thee.*

Object.

Object. What just ground have I to beleeve, that Christ will coune to me, seeing he is holy, and I am unholy: hee is glorious in holinesse, and I am abominable in sin and wickednesse, saith the weake comfortlesse soule.

Sol. Art thou more vile then *Manasseth*? Christ came to him and comforted him. Art thou more muddy and earthly then *Zacheus*? Christ came to him and comforted him. Art thou more divelish then *Mary Magdalen*, out of whom were cast seven devils? Christ came to her, and filled her soule with strong Consolation. Why should'st not thou beleeve, that Christ will come to thee too and quiet and comfort thy mourning spirit?

Sol. But secondly I answer thus: *viz.* Christ doth not so much looke how thou art quallified, as at what hee hath promised: Christ hath promised hee will come to thee, and he is faithfull and will do it. If my soule were never so poore, never so blinde, never so wretched, never so naked; yet Christ having promised to come to thee, he will make good his word; though he come backward, with a mantle to cover thy nakednesse, as *Shem* and *Iaphet* did to *Noah*. If thy soule were full of wounds; if thy soule were full of running putrifying sores, if thou wert as black with sin as an *Ethiopian*; if thou wert as spotted with sinne as a Leopard; nay if thy soule did stinke within thee, as *Lazarus* after taken out of the earth again: yet Christ having promised to come to thee and comfort thee; he will doe it, though he hold his nose while he be comforting thy stinking nasty soul. Heaven and earth shall passe away, but not a jot nor tittle of Christ promise shall faile. *The voice*

of

of my Beloved, behold hee cometh leaping upon the Mountaines, and skipping upon the Hills. Cant. 2. 8. Though there be mountaines and hils of sinne in thy soule; yet Christ will come skipping over all these with comfort to my soule, rather then thou shalt be left comfortlesse.

Wherefore, O weake, comfortlesse soule! say not of thy Saviour and Comforter, as *Balaam* did, *I shall see him, but not now; I shall behold him, but not nigh.* Num. 24. 17. I shall see Christ come with a witnesse: nay with many thousand witnesses at the great day, when *every eye shall see him*; but I shall not see him come to me now, in this soule dolour, as a Comforter. I shall behold him peradventure, as *Moses* beheld the Holy land farre off: hee will never come nigh my poore soule, to stay it, with those comforts which it needs, Cease, O weake soule, this incredulous language; and strive to beleeve, and this sweet promise I treat of shall bee made good unto thee. No sinne so mighty to keep thy Comforter from thee, as unbeliefe. Say then, O mourning Christian, to thy comfortlesse soule; *Yet a little while, and he that shall come will come, and will not tarry.* Heb. 10. 37. He that hath said he will come as a Comforter to thee, will come and will satisfie thy soule with Consolation, as with marrow and fatnesse. Say to to thy sad soule, with the Psalmist. *My God will come, and will not keepe silence:* hee will speake Consolation so plainely, that my ignorant soule shall understand; so powerfully, that my incredulous soule shall beleeve, and owne her owne mercies. Thou art now tossed and almost drowned, O my soul, with restlesse wayes of misery; but the Spirit will

move

move upon theſe waters; thou ſhalt ſee Chriſt comming towards thee, upon theſe troubleſome wayes anon, and ſay, *bee not afraid, it is I*: I that have loved thee, and given my ſelfe for thee, and none ſhall pluck thee out of my hand.

Secondly, as I would have thee to ſtrive firmly to beleeve this truth; ſo I would have thee endeavour patiently to wait the accompliſhment of it. Beleeve that Chriſt will come to thee, and wait patiently untill hee doe come. There is good ground why every ſoule ſhould patiently wait for Chriſt, comming to him, whether wee conſider our ſelves which are to bee viſited, or Chriſt our viſitour. If thou O comfortleſſe ſoule conſider thy ſelfe which art to bee viſited; there is great reaſon thou ſhouldeſt wait patiently till Chriſt come to thee, how long ſoever he ſtay.

Firſt, thou art a Creature, and Chriſt is thy Creatour; and ſhould not a Creature wait on his Creatour? Thou art a ſervant, and Chriſt is thy Lord: and ſhould not a ſervant wait on his Lord? Conſider thee in thy higheſt relations, and they all call for waiting. Thou art a Son, and Chriſt is thy Father: and ſhould not a Sonne wait on his Father? Thou art a Wife, and Chriſt is thy Husband; and ſhould not a Wife wait on her Husband?

Secondly, conſider that thou haſt deſerved, that Chriſt ſhould never come to thee, and yet for all this, ſeeing hee will come thee, haſt not thou juſt cauſe to wait patiently till hee doe come, how long ſo ever it be firſt? Before thy calling thou didſt reject Chriſt; and ſince thy calling, thou haſt often grieved Chriſt; and haſt not thou then deſerved

that

that Christ should never come to thee? Thou hast quenched many a sweet motion of the Spirit of Christ: thou hast turned the deafe eare, the sweet still voice that hath spoken behinde thee, times without number, and so slighted the Spirit of Christ; and hast not thou then justly deserved, that Christ as a Comforter should never come to thee? yet seeing he will come, for all this unkindnesse, hast not thou just cause to wait patiently for him, how long so ever he stay; Thou hast many weekes, many moneths, nay many yeeres, gone along in a course of grieving Christ; and doest thou thinke much of waiting a few weekes, a few moneths, a few yeeres, for Christ to come to comfort thee?

Take this in another forme: thou didst make Christ wait along time upon thee, ere thou wouldest let him abide with thee as a spirit of Reformation: and is there not just cause, then that thou shouldest wait patiently a long time upon him, if he will have it so, ere hee abide with thee as a Spirit of Consolation? how many knocks did Christ give at thy stubborn heart, ere thou wouldest open to him? how much dew of the night distilled upon his lockes, ere thou wouldest give him house roome in thy heart? how many mercies? how many corrections were all spilt upon thee, ere Christ could winne thee to respect him? canst thou tell? if thou canst not; think not much, if Christ make thee shed a few teares, and breath out a few groanes, ere he bring glad tidings of peace unto thee.

Secondly, if thou consider Christ thy visitour, there is all the reason that can be, that thou shouldest

deſt wait patiently till he come to thee. Chriſt will certainely come to thee: Chriſt will come to thee at the fitteſt time: Chriſt will come richly when he doth come; which are all ſpeciall grounds of patience. Chriſt will come to thee, O comfortleſſe ſoule! though it may ſeeme to thee, ſomething long firſt. Thou doeſt not wait for one that will not come at all, as the *Turke* waiteth for *Mahomet*: nay, thou doeſt not wait for one that will frivolouſly delay the time of his comming. Thou doeſt not wait for one that will decive thee. Chriſt hath promiſed to come to thee, and he is faithfull, and cannot deny himſelfe. There is two things in Faithfulneſſe: firſt, that a man ſhould own what he hath ſaid; and then ſecondly, that hee ſhould make it good. Now both theſe will Chriſt doe: Chriſt will not eat his words, as we ſay: what hee hath promiſed he will confeſſe, and will make good; whatſoever labour or loſſe hee bee at to doe it. Chriſt is not mutable as we are to promiſe one thing to day, and recall it againe to morrow: *hee is immutable and changeth not, therefore we are not conſumed.*

Thou doeſt not wait for one that will frivolouſly delay the time of his comming. Chriſt will not deale with thy comfortleſſe ſoule, as thoſe ſorry gueſts dealt with Chriſt, make excuſes: one had bought a yoake of Oxen, and therefore could not come: another a Farme, &c. Chriſt will not tell thee, as *Abraham Dives* in hell, betweene thy ſoule and him is a great gulfe, ſo that there can be no entercourſe betweene them; Nor that from heaven to earth, is too long a journey for him to make: He will not tell thee, that the place where thy

thy ſicke comfortleſſe ſoule lies, is filthy, and altogether unfit for him to come to: He will not tell thee that thy ſoule is ſo farre gone in griefe and deſparate ſorrow, that it is in vaine for him to come to thee. Chriſt puts none of theſe delayes upon any of his patients.

No, the ground why Chriſt ſtayes is, that he may come at the fitteſt time; and then he will come with healing in his wings, if all the devils in hell ſhould oppoſe him, which mee thinkes ſhould be a ſatisfactory ground of patience, to any diſconſolate ſoule. If a Phyſitian yet apply this, and that, further evacuation; rather then cordials: as knowing the body not yet fit for cordials, will not any wiſe man ſubmit patiently to his way? ſo if Chriſt forbeare giving thy ſicke ſoule cordials, as he that well knowes thy ſoule not fit yet, for ſuch luſcious things, wilt not thou with much thankfulneſſe acknowledge his great care over thy ſoule, and with all patience wait his leaſure? I patiently undergoe the pain of drawing plaiſters, when I know my ſore is not fit for healing: thus ſhould it be in ſpirituall diſtreſſes: we ſhould patiently undergoe griefe and ſorrow untill our ſoules bee fit for conſolation, and then wee ſhall be ſure to have it.

Finally, be ſure of this, O mourning ſoule! that Chriſt will come richly, when hee doth come; and therefore me thinks thou ſhould'ſt wait patiently for him: what Merchant but would wait patiently, the returne of his ſhip in the longeſt voyage, if he were ſure that it would richly returne at laſt. Chriſt will come very richly furniſhed, with the comforts of the holy Ghoſt, which are unſpeakable

unſpeakable and glorious, to your ſoules that mourne after him, and wait for him. What the Apoſtle once ſpake of himſelfe in relation to the *Romanes*; that may I truly ſay of Chriſt, in relation to all that mourne after him: *And I am ſure that when I come unto you, I ſhall come* (ſaith he) *in the fulneſſe of the bleſſing of the Goſpell of Chriſt.* Rom. 15.29. Chriſt I am ſure, O mourning ſoule! when hee doth come unto thee, he will come in the fulneſſe of the bleſſing of the holy Ghoſt: thou ſhalt have joy in the holy Ghoſt unſpeakeable and glorious. Thou by long waiting art made a more vaſt veſſell to hold the precious waters of conſolation; and Chriſt by long ſtaying, doth (as I may ſay) the more furniſh himſelfe with theſe waters of life, to refreſh, fill and ſatisfie thy thirſty ſoule, when hee comes to thee. Chriſt will heale throughly thy broken heart and binde up all thy wounds: he will anſwer all thy doubts, and clear all thy ſcruples: hee will quiet thy quarrelling conſcience, and ſtill thy complaining ſpirit: he will fill thy ſad ſoule with joy and gladneſſe, and thy dejected ſpirit with ſongs of thankſgiving.

If theſe things, O mourning ſoule! will not make thee wait patiently, till thy Comforter come to thee, but thou wilt murmure and repine, and fall upon indirect wayes to get conſolation; know, that by this practiſe, thou wilt make thy condition more miſerable, then at preſent it is, Thou wilt grieve him that ſhould come as a Comforter to thee: and if thou by ſin make Chriſt grieve; how can Chriſt by his Spirit make thee rejoyce? and if thou ſet him a mourning that can only comfort thee; by whom wilt thou be comforted? Deſt

thou

thou thinke to winne Christ to thee, by a dogged disposition? Christ may pitty, and cure thy humours, but t'will never bee by consolation. Hee will bring thee to bee lowly and meeke ere thou shalt finde rest to thy soule: hee will make thee willing to lie under his feet glad of crums of comfort, and willing to wait for them till Christ hath denied, and every child served.

If thy corrupt soule hanker after the pleasure of sin againe, because Christ as a Comforter doth not come to thee, and thou bee resolved to pick and chuse, amongst the sins thy soule knows, to finde out one that thy soule most loves, to make a Comforter to thee, as the *Israelites* in their dogged humour made them a captaine to returne to *Ægypt* againe; know this, that what sin thou pitchest upon to make a Comforter, that sin will Christ make a devill to torture thee: Christ will make thee know by wofull experience, that the sweetest sin is a bitter and miserable comforter: that the least sinne, is too great an evill, truly to comfort the soule: that to go to the devill for consolation, is to make faster haste for comfort, then good speed, that neither sin, nor any thing in the world beside sin shall comfort thy soule; when hee himselfe will not.

3 The last instruction that I have to commend to thee, O comfortlesse soule! that did'st never yet finde Christ as a Comforter come to thee, is this: observe how Christ comes, and do not put him off. Christ comes to comfortlesse souls with comfort, in a promise; as I have at large shewed you. The promise, Christ opens before the soule, that he may see the blessing wrapt up in it, which he needs: and

then

then often repeates it to the soule, that he may rely upon it: instances to illustrate this way of Christ, I have given you, things must not be here againe repeated. That which here I would presse by way of Application, is, that you which are comfortlesse soules, would observe this secret way of the Comforter, and meet him. Art thou tempted? and dost thou now heare a sweet still voyce, as it were behind thee, saying *My grace shall be sufficient for thee*? Why this is the voice of thy Beloved, that is come to thee, embrace what he saith, rest upon it, turne not thy Comforter away now, by unbeliefe, and peevish pettish humours. Hast thou fallen into sinne, by the strength of temptation, and thine owne corruption? and dost thou heare such a sweet voyce behinde thee as this. *The blood of Iesus Christ cleanseth us from all sin*? 1. *Ioh.* 1. 7. Why this is the language of thy beloved, he is come to comfort thee, O mourning soule! do not thrust him away by unkind language of unbeliefe and passion. Heare what he saith, for it is sweet: strive to beleeve what he saith, for it is sure. As *Isaac* said unto *Iacob* his sonne, after he had some discourse at a distance with him, *Come neere now and kisse me my sonne*: Gen. 27. 26. So should such comfortlesse soules say to Christ, when they heare Christ speaking, as it were at a distance, softly and coldly to them, the sweet and melodious promises of his word; come neere now, O my beloved, and kisse me with the kisses of thy lips, for thy love is better then wine: what thou sayest to my soul, say it with such life, that my heart may no longer bee faithlesse, but beleeve, and give glory to thee. I have now done

'Tis with many Christians in their minority, as it was with *Samuel*, they doe not know the voice of the Lord, speaking in a promise, and therefore I thought good to note this last instruction.

speaking to you, who never yet had the Comforter come to you.

I come now in the last place to speake a word or two particularly, to such of Gods people, who can tell mee that they have found Christ as a Comforter come to them, but now have lost Him. Three things I have to say to these. First, labour to be sensible of thy losse. Secondly, blame not Christ for departing from thee. Thirdly, use all holy meanes to get him to returne to thee againe. First I would have thee, O deserted soule! to labour be truly sensible of thy losse. Though it bee that some are deeply sensible of this great losse; yet others are as deeply stupid, which moves me to note this instruction. For a man to be stupid and senseless under corporall afflictions; argues a very ill temper of spirit; but for a man to bee stupid and senseless under spirituall afflictions, under such a spirituall affliction as this; the losse of the Sunne. The losse of Christ as a Comforter, argues a very ill temper of spirit indeed. Strive therefore, O deserted stupid soule! to affect thine heart throughly with thy losse. Thou hast lost more then *Iob*: when hee had lost children substance, health, honours, and friends: nay thou hast lost more, then if thou hadst lost this world; nay, thou hast lost more then if thou hadst lost thy life, which is of more worth then the world: thou hast lost Christ, which is richer then this world, and sweeter then thy life. What an infinite losse were it to this world, to loose the Sunne? 'twere at once to loose all: *Perennte sole, pereunt omnia*; for all things serviceable for the use of man, depend upon the motion and influence of that glorious Body. What

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a losse then is to the lesser world, to loose Christ the Sunne of Righteousnesse? 'Tis to loose all good at once, for soule and body. All Graces close and wither when Christ departs, as all fragrant flowers when the Sunne withdrawes his influence. And when these flowers wither in the soule, a man is a moving Dunghill, that stinkes in the nostrils of God and man, where ever he comes. A man that hath lost Christ may truely say as shee when the Arke was lost, *that his glory departed.* As the Sunne in the glory of the greater World, so Christ the Sunne of Righteousnesse, is the glory of the lesser World, to wit; man.

Thou hast lost that in the world, that is the world, that is more worth then the world, and which all the world can never help the to. Thou hast lost that which would have the worst condition in this life. a Heaven; whereas the best without it is, but a hell. Thou hast lost that which would have beene to thy soule a continuall feast; whereas now thy soule is in a continuall famine and leanenesse. Thou hast lost thy spirits, and thy soul is in a dead palsie, so that thou art a living dead man, fit for no spirituall service. Thou hast lost thy head, thou hast lost thy eyes thou hast lost thy hands, thou hast lost thy cloathing; nay, thou hast lost thy best father, thy best husband, thy best friend; all this, and much more comfort is Christ to man. Thou hast great reason then, O deserted soul, to lay to heart thy losse.

Lay to heart thy losse, this is comely, but doe not blame Christ from departing from thee. this is unsomely, and unrighteous. Uncomely; for it doth not suit with wisedomes children, to lay folly

to their Maker. Unrighteous, for thou constrain'st him to depart from thee, otherwise he had never left thee: thou didst sinne againe and againe of weakenesse, and yet Christ as a Comforter did not depart from thee, untill thou beganst to take *pleasure in unrighteousnesse*, and to make sinne a custome, *a right eye*, a very serviceable thing unto thee, Christ did not leave thee. Thou beganst to wax wanton against Christ, and then Christ cast thee off. Thou beganst to play the Apostate, and to backslide in heart from Christ; and then hee fell off from Christ; and then he fell off from thee, *and filled thee with thine owne wayes*. Now these things seriously considered, hast thou any cause to blame CHRIST for departing from thee? It is a comely and a very righteous thing for Wisedomes children to justifie wisedome in all his wayes, as to others so to our selves. Wherefore thus doe, O deserted soule say, righteous art thou, O Christ, in departing from mee, and righteous mayst thou be, if thou never returne to me, so unkindly have I dealt with thee.

Then set thy selfe seriously to the use of all holy meanes, whereby thou maist get thy Comforter to returne to thee. Examine thy soule throughly thou must, to finde out what evill depived thee of so great a good; and inserious soule-searching God will speak to thy conscience, and conscience will speake plainly to thee, and tell thee wherein thou didst give distaste to thy Comforter, and what was the cause he forsooke thy soule.

And when thou hast found out that evill, which conscience tels thee, deprived thee of so great a good, thou must fall very soule with it, how sweet soever

soever it hath been unto thee. Thy great work must be, to bring thy heart to a holy *revenge* upon this sinne: to abhorre it, and thy selfe because of it: and to become very vile, as *Iob* saith, and very low in thine owne eyes. Bring thy heart to admire the infinite patience and mercy of God, that things are no worse with thy soul. That God had not cut thee off, in the acting of that sin for which he deserved thee: that hee hath left any place for repentance, and given the least desire to set about this work.

And when thou art come thus far; possibly the light of Gods countenance may begin now and then, to glance into thy soule, as at some little cranny, or at least some more then ordinary lightsomnesse may appear in thy dark dull soule, as there doth in the dark morning, some space of time before the sun appeares, that had left this Horizon. Now this beam of light, or this little lightsomnesse of soule, thou must much admire; and acknowledge an unfathomed depth of love in it; that God should so much as once stoope, to cast an eye after thee more, to give thy soule the least refreshing, that did abuse flagons of love.

By this glimpse of light, or glimmering light, you are to strengthen your faith in the beliefe of this; that light will more and more appeare, as the light of the morning unto the perfect day: and so consequently to follow God with so much the more fervencie of prayer, for the return of his *wonted kindnesse*. *Joseph*, you know carried himself very roughly to his brethren which had abused him, for some space of time and put them in great fear of the losse of their lives; told them they were *Spies*,

and many harsh words he gave them, and harsh lookes: but at last when his brethren had brought him to *Benjamin*, and discoursed a while, *Iosephs* bowels began to worke, and hee could no longer with-hold his brotherly love. *Come neare to mee, I pray you, I am Ioseph your brother, &c.* Thus Christ our elder Brother deales with us, who doe unkindly and unbrotherly use him: hee will handle us very roughly, and put us in fear of the losse of our best lives: he will make our consciences speake bitter things against us; and let loose the devill to tell us that we are *Spies*, hypocrites, and false friends to Christ: in this distracted, affrighted, perplexed state, he may hold us many dayes, many weekes, many moneths; but hee cannot hold in his brotherly love alwayes, if we patiently bear his frownes, and kindly intreat him, and bring *Benjamin* to him, his owne blood and merits; this will make his bowels work, and make him unmask himselfe and say, come neare to me, O mourning soules, tossed and not comforted; I am Christ your elder Brother, whom yee unkindly used: in a little wrath I hid my face from you, but now with everlasting kindnesse will I embrace you.

Trinuni Deo gloria.

FINIS.

CHRISTS COMMVNION

With his Church *Millitant*.

2. Tim. 4. *verse* 22.

The Lord Iesus Christ be with thy spirit.

THis Text is *Pauls* sweet affectionate farewell to *Timothy*. Many grave and gracious instructions *Paul* had given *Timothie*; but 'tis not much what man saith to the eare, as what Christ saith to the heart that workes effectually, to set man about his duty; and therefore doth *Paul* in the conclusion of all his Christian counsell to *Timothy* pathetically pray, *That the Lord Iesus Christ would be with his Spirit*.

The best teaching of man, is but as water spilt on the ground unlesse Christ inwardly teach the spirit. If I am taught my duty by a *Paul*, one in gifts not inferiour to the chiefest Apostles, yet unlesse Christ bee with my spirit, to make things take root there; all will die and wither, like good seed cast into bad ground. And therefore *Paul* saw it but needfull, as to teach the eare, so to intreat the Lord to teach and strengthen the spirit. *The Lord Iesus Christ be with thy spirit*.

There is a great distance (you know) betweene the eare and the heart: it is an easie thing for man to bring home things unto the one, but no lesse then the almighty power of Christ, will bring home things unto the other. There is an incomparable hardnesse upon the heart of man naturally: it is harder then an *Adamant*: now though a child with his little finger, may make a dint upon dow, yet a Gyant with all his strength, cannot make dints upon an *Adamant*; much lesse can all created strength, make divine impressions upon the spirit of man; and therefore it is, that *Paul* doth implore an Almighty strength to do thus, *The Lord Iesus Christ be with thy Spirit.*

Why doth not *Paul* here, wish riches and honours and pleasures unto *Timothie*? Is the bare presence of Christ with a mans spirit such a blessing? To this I answer riches and honours &c. They are *bona*, but not *optima*: good things, but not the best thing. Earthly things though good in themselves, yet are no further forth good to mee, then as the Lord Jesus Christ is with my spirit, to guide them it to use them; and therefore *Paul* as one truly wise, prayed for the prime good for *Timothy*; for that good which makes all other things worke together good, to wit, *That to have the Lord Iesus Christ with our spirits, is a prime and principall blessing. Paul* here wisheth it to *Timothy* as a cardinall blessing, *The Lord Iesus Christ be with thy spirit.*

Enucleatio propositionis.

To have Christ with our spirits, &c. How can Christ be present with man upon earth, who is now ascended, and sitteth at the right hand of his Father in heaven? The

The Apoſtle doth hint an anſwer to this queſtion, in the forme of his prayer, if you obſerve it. *The Lord Ieſus Chriſt ſaith hee, be with thy ſpirit.* He ſpeakes of ſuch a preſence, as will fitly yeeld Communion and fellowſhip to the ſpirit of man. There is a double preſence of Chriſt with man, corporall and ſpirituall joyntly; or meerly ſpirituall. With juſt men made perfect in glory, Chriſt is corporally preſent; they behold his wounded body made a glorious body, as a continuall aſſurance of the Reſurrection of their owne vile bodies, unto the ſame ſimilitude. And with them Chriſt is preſent, ſpiritually filling them with thoſe joyes, the taſte of which upon earth, is called *unſpeakable and full of glory.* Of this communion ſpeaks Chriſt himſelf. *I in them, and thou in me, that they may be made perfect in one.* Joh. 17. 23. As the ſoule is *tota in toto, & tota in qualibet parte*: according to the whole, in that whole which is leſſe noble then it ſelfe: according to the whole, that is, according to that full force and energy which the ſoul hath, it actuates and organizeth, every member of the body, the leaſt as well as the greateſt; So Chriſt in the miſticall body of Saints glorified, is as I may ſay, *Totus in toto, & totus in qualibet parte.* Whole Chriſt doth wholly exerciſe dominion in every glorified ſoul; hence it is, that all ſuch ſouls, are wholly holy, and wholly happy; that is perfectly holy, and perfectly happy: for as much as Chriſt, who is in the fulneſſe of his Fathers glory, is fully preſent with them.

Secondly, there is a preſence of Chriſt with man, meerly ſpirituall; that is, ſuch a preſence; as whereby not the perſon, but the providence of Chriſt

Christ may be seen, Such a presence as *superiora* have with *inferiora*, not a *contiguall*, but a *vertuall* presence: a presence of influence and goverance, as the Sun hath with us by his rayes and beames. And this presence is either *Commune* or *Speciall*.

The Commune presence of Christ with man, is that whereby man is upheld and guided, according to the being of a rationall creature. Of this presence of Christ with man speakes the Apostle, *that they should seeke the Lord, if happily they might feele after him and finde him though he be not farre from every one of us for in him we live, move, and have our being.* Acts 17.27.28. Christ as an upholder of each creature, is not farre from every one of us: that is; hee is still present with us thus, and *with all Nations of men, which hee hath made of one blood, to dwell upon the face of the earth.* This presence of Christ with man therefore, cannot properly be called a *prime* and *principall blessing*, a choise and favour, because it is Commune to mankinde in generall; yea Commune to all creatures below man; for God is with all the works of his hands, to uphold every creature according to its proper species.

Secondly, there is a speciall presence of Christ with man which is that efficacious working of the Spirit of Christ, in the spirit of man; whereby it is made one spirit, with the Spirit of Christ, in willing and nilling, according to that of the Apostle, *Hee that is joyned to the Lord, is one Spirit.*

There is a speciall presence of Christ, with the bodies of men, for the good of them; which the *Psalmist* intimates where he saith, *That he knows our frame, and remembers that we are but dust: and that*

that the Angels of the Lord pitch their tents about the righteous. And *Iacob* found the truth of this by experience, when hee fled before *Esau*, and slept so sweetly upon a stone. But this tender and speciall presence and providence of Christ, respecting the outward man, is comprehended under the other, which respects the inward man, as *quid minus sub majori*, a lesse blessing under a greater. For if God be in a speciall manner present with my spirit, to guide and order that unto all Holy wayes, my spirit will command my body to walke in them too: and so consequently Christ cannot chuse, but be tenderly present with mee also, for the good of that, whilst every member thereof, is actuated by a spirit of His owne ordering, to his own honour, *as weapons of righteousnesse.* And therefore doth *Paul* (pithily, to speake much in few) silently passe over that, which is necessarily presupposed; praying, that Christ would be with *Timothies* spirit, and then he was sure, Christ would bee after a speciall manner present with his body too, for the good of that. *The Lord Iesus Christ be with thy spirit*; That is, *the Lord Iesus Christ exercise a speciall dominion in thy spirit, for the guiding and ordering of it, unto the avoyding of evill, and to the performing of all good, whereby Christ may have all the glory, due to his Name.*

Now that thus to have Christ present with a mans spirit, is a prime and principall blessing; I will plainely demonstrate to you by a triple argument *ab effectu.*

Thus to have Christ present with our spirits, is the ready way to all temporall, spirituall, and eternall good: and therefore must needs be a prime and principall blessing. Thus

Thus to have Christ present with a mans spirit, is the ready way unto all temporall good. Men whose spirits, Christ doth after a speciall manner order, to avoide sinne, and to *keep themselves pure*, as *Paul* here useth the expression to *Timothy*, all temporall good things, so farre forth as may bee good for them, belong unto them by promise: *For godlinesse hath the promise of this life. It shall come to passe* (saith the Lord) *if you walke in my wayes, that I will blesse you in the fruit of the wombe in the fruit of the field, in the basket and store, &c. If you walk in my wayes I will do this, &c.* Why, they with whose spirits Christ is after a speciall manner present, this is their *high way* (as *Solomon* saith) *to depart from evill*: that is; this is their daily endevour, to walke in all the waies of the Lord; and so consequently, all temporall good of right belongs unto them.

But you will say, how is it then, that those with whose spirits Christ is most present to make most tender for his honour, have usually least of all temporall good things?

To this the answer is easie and manifold. Men with whose spirits Christ is most present, to make them most tender to avoide sinne, and to keepe themselves pure, these the divell doth most of all maligne, and sets his limmes to *spoile them of their goods*. As the Author to the *Hebrewes* saith, to keepe them from that, which Christ would have them advanced to; or else to strip them of that, which Christ hath conferred on them, by imprisonment, banishment and the like; and so make such live in dens and holes, and caves of the earth; to wander in Deserts and Wildernesses, wearing

sheep

ſheep-skinnes, and goat-skinnes, whom the world is not worthy. Where a ſpirit of malice and confuſion rules, 'tis no marvell to ſee ſervants ſet on horſe-back, and Princes go on foot.

Secondly, men with whoſe ſpirit Chriſt is after a ſpeciall manner preſent, he takes ſpeciall notice to what evill the ſpirit is moſt enclined, and ſo anſwerably gives of theſe outward things unto them. A wiſe Father hath his eye upon the diſpoſition of his child, and to what exorbitancie he findes him enclined, hee labours to prevent all occaſions to it, and ſo keeps his childe ſhort of what hee could otherwiſe liberally allow him. And thus 'tis with our heavenly Father, reſpecting his children: he eyes ſtrictly their ſpirits, and if hee ſee them inclined to pride, covetouſneſſe, or any other ſcandalous vice, he ſhortens them in that, which may foment theſe. At this (I thinke) *Iames* may point, where he ſaith, *Let the rich rejoyce in that he is made low.* Iam. 1. 10. God out of tender love to his children oft-times makes them poore in purſe, that they may become poore in ſpirit, and ſo capable of the kingdom of heaven. Which rightly weighed, is not matter of ſorrow, but matter of joy, as *Iames* ſaith.

Thirdly, thoſe with whoſe ſpirits Chriſt is after a ſpeciall manner preſent to guide them to walke in his wayes, and to keepe themſelves pure; Chriſt doth prove them by poverty, as by other things: and hence it may come to paſſe; that Chriſtians very holy, may yet notwithſtanding be very deſtitute of the things of this life. Thus you know the Lord dealt with *Iob*. Chriſt was after a ſpeciall manner preſent with his Spirit, to guide him

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to walke uprightly above many in his time. Now to make knowne this to the world, to his owne glory, and *Iobs* eternall honour, he stript *Iob* of all, and set him upon a dunghill, who before sat with the chiefest in seats of honour. God will have the world know, that those with whose spirits hee is after a speciall manner present, to guide and order them, are not as those with whose spirits the divell is in a speciall manner present, to guide and order; to wit, such as will winde and turne every way when put to it.

Lastly, those with whose spirits Christ is after a speciall manner present, they desire but little of the things of this life; and therefore 'tis no marvell, to see Christians very holy, yet not very wealthy. Christians with whose spirit Christ is after a speciall manner present, they only desire daily bread; *Agurs* portion, food convenient; and this the Lord gives them, and with this they are contented, which is the only wealthy estate, Christians, with whose spirits Christ is after a speciall manner present, *they hunger and thirst after righteousnesse*, not after riches in the world: they *covet the best guifts*, the unsearchable riches of Christ, and not the fading riches of this life. Now Christ applies himselfe, to be most liberall in the distribution of that, which the spirits of men most bend after; in mercy, or in justice. Christians whose spirits most strongly bend after grace; to These Christ in mercy doth most bountifully apply himselfe to give grace; according to that of Christ, *Blessed are they that hunger and thirst after righteousnesse, for they shall be filled.* Christians whose spirits most strongly bend after wordly riches,

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to these ott times Christ in justice most liberally applyes himselfe to give those, according to that of the Psalmist, *Whose belly thou fillest with thy hid treasure.* According likewise to that of *Solomon, There is a sore evill which I have seene under the Sun, namely, riches kept for the owners thereof to their hurt:* Psal. 17. 11. Eccles. 5. 13. The objection being thus answered the argument is still of force. That to have Christ with our spirits, is the way to all temprall good, and so consequently, *a prime and principall blessing.*

But that I may yet more fully speake in this argument, note that temporall good, is either positive, or privative; (if I may for illustrations sake so distinguish.) Temporall good in a positive sense, is that secular thing, which is in selfe good; as bread, and cloathing, and the like, of which wee have already spoken.

Temporall good privatively so called, is affliction ordered to a mans good, which in it selfe is not so. Now all those with whose spirits Christ is present, are partakers of this temporall good. All outward crosses tend to their inward gaine, because Christ is with their spirits. For all outward troubles are heavier or lighter, more hurtfull or more profitable still to a man as Christ is pleased to order his Spirit under them. A little outward trouble, if Christ let it seize upon a mans spirit he quickly sinks and dyes under his burthen, according to that of the Apostle, *worldly sorrow causeth death.* The losse of a wife or husband; nay, the losse of a child or friend; nay, the losse of the least outward content, if Christ stand a loose from a mans spirit, and let it fasten upon him, he

he will soone languish, and bleed inwardly to death; whereas all outward afflictions, meeting together upon the outward man, if Christ be with the spirit, to support and beare up that, a Christian sweetly submits, and keeps on his, according to to that of the Apostle, *Rejoycing in hope, patient in tribulation, continuing instant in prayer*: Rom. 12. 12, Now Christ tenderly watches, when outward troubles begin to take hold of that Spirit, with whom hee is specially present, and then hee quickly releeves and eases it; and not only so, but sanctifies, it, to the drawing of such a spirit nearer to God in love, according to that of *David* Psal. 116. 1.2. *I love the Lord, because he hath heard my voyce, and my supplications, because hee hath inclined his eare unto me, therefore will I call upon him as long as I live.* Adde this to the former, that to have Christ with our spirits; is the ready way to all temporall good, whether *positive*, or *privative*; and you must needs grant it to be a principall blessing.

Secondly, those with whose spirits Christ is specially present, are in the ready way to all spirituall good: and therefore thus to have Christ present with our spirits, must needs be counted a principall blessing. Christ is the author and worker of all grace; and therefore such spirits must needs be very gracious with whom Christ is. *The places are holy whereunto the Ark of the Lord hath come*, saith *Solomon*, 2. Chron. 8. 11. I may truly say it of Christ, which the ark typified. The spirits are holy with whom Christ is, and where holy Christ comes. They are at the well-head for holinesse, which have holy Christ with their spirits. They

They that have Christ with their spirits, are in the ready way to the very height of heavenly wisdome as Christ is. With him are all the treasures of wisdome. Hee that lyes in thy bosome, teaching thee wisdome secretly, came out of the very bosome of the Almighty, and knowes all things; and he gives such an unction to that Spirit which he teaches, that hee makes it know and discerne all things too.

They that have Christ with their spirits, are in the ready way to the very height of love, which is the glory of all graces, in the sight of God and man; for there is no such worker and winner of love, as Christ is. If hee doe but *put in his finger by the hole of the doore*, hee will make a mans bowels melt after him. If hee doe but reveale his love to our spirits a little; our spirits grow sick of love unto him. He will wound us with one of his eyes, so full of beauty is hee. Let a mans spirit be never so cold; yet if Christ be with it, he is in the ready way to burn with love to Christ, as strong as death, which many waters cannot quench.

They that have Christ with their spirits, are in the ready way to the very height of joy and consolation: they are in the ready way to joy *unspeakable and full of glory. These things have I spoken unto you, &c.* said Christ to his Disciples. Christ speaks such things to the spirits of those with whom he is present, as fills their spirits with joy, to the very brim; and this oft times in the very depth of all outward extremity. The Church doth darkly hint this. *The Comforter which should releeve my soule is far from me:* Lam. 1. 16. As if the Church had said, though my outward misery

be exceeding great, yet if the Comforter did but keep close to my spirit, I should have as much consolation as my heart could hold, in the midst of all my misery: but this is my misery, that the Comforter which should releeve my soule is far from mee: out of the hearing of sighs and groans: nay, out of the hearing of strong cryes; *he is angry against my prayers.* In a word a Christian which hath Christ with his spirit, is in the ready way to *excell in virtue*, as *David* sayes: to excell in all vertue; to be wiser than his teachers; more excellent in all grace than his neighbours. And therefore, to have Christ present with our spirits, must needs be counted and called, *A prime and principall blessing.*

Lastly, to have Christ with our spirits, is the ready way unto eternall good; and therefore a principall blessing. As a stone carries with it, whatsoever light thing be fastened to it, unto its own center; so Christ whose proper place of residence is Heaven, carries with him thither, all such spirits as to whom he is united on earth. If we have a speciall friend at Court, we count that we are in a ready way to see all the pomp of the Prince. Christ hath the keyes of Heaven and Hell; hee opens and no man shuts; shuts, and no man can open: all with whose spirits he hath dwelt, and been kindly used upon earth, hee knowes; and when they shall knock at those everlasting gates, hee will open and let them into every roome in his royall dwelling and shew them all the glory which he had with his Father before the world was. 'Tis betweene Christ and that spirit with whom he lives, as betweene *Naomi* and *Ruth*: where

where the one lives the other will. Whileſt ſuch ſpirits live in the body, Chriſt will live with them there; when they remove out of the body, Chriſt will not leave them (*death cannot ſeparate*) but commands his Angels to bring them to eternall manſions with himſelfe. Chriſt which is lifted up to glory himſelfe, will draw up all ſuch unto him, as in whoſe ſpirits hee dwels, and no ſtrength ſhall bee able to withſtand him; none ſhall pluck ſuch out of his hand. *Vnio cum Chriſto, eſt unio inamibilis.*

If to have Chriſt with our ſpirits bee a grand favour, not to have him with our ſpirits, muſt needs be a grand evill. A ſpirit without Chriſt is naked, as a body without cloaths. Many things may make cloathing and defence for the body, but only Chriſt that *beſt garment* as the Father of the Prodigall cals him, can make cloathing and munition for the ſoule. A mans ſpirit without Chriſt is as a naked body amongſt thornes, every thorne pierceth, and every bryar ſcratcheth, and fetcheth blood from ſuch a body; ſo worldly cares and worldly feares, when ſtrong, will pierce ſuch a naked ſpirit thorow and thorow, and make him run mad, if God (unſought) doe not ſeaſonably ſtep in and bridle the Bedlam. A mans ſpirit without Chriſt, is as a naked body amongſt Serpents; every ſerpent ſtings and venoms ſuch a naked body to death; ſo every ſeed of the Serpent ſtings and poyſons to death ſuch naked ſoules, by their threatnings, flatteries, examples, and the like. a mans ſpirit without Chriſt, is as a naked body in great blaſts of lightning; ſuch bodies are ſuddenly ſcorcht and conſumed; ſo ſuch naked ſoules are

ſuddenly blaſted, by the fiery darts of the Devill, and ſo ſuddenly oft times goe from burning to burning; from burning in ſin, to burning in Hell.

A mans ſpirit without Chriſt is not only naked, but blind too. A naked man having his ſight, may make ſome ſhift; but a man naked and blind too; is in a miſerable helpleſſe ſtate indeed: and juſt ſuch is the ſtate and condition of every mans ſpirit, that hath not Chriſt with it: for as the Sun in the Heavens is the eye and light of the greater world; ſo the Sun of righteouſneſſe Chriſt, is the eye and light of the leſſer world, man. Now doe but imagine what a dark dolorous condition wee ſhould all be in, if the Sun were darkened or had utterly forſaken our Horizon; or do but think of that darkneſſe, which was upon the Ægyptians for a little time, when no man could ſtir out of his place; and ſuch and much worſe is the dark dolorous condition of a ſpirit without Chriſt, not able to ſee the leaſt beame of ſaving light, not able to ſtir a ſtep out of his place, in the way that leads to life.

A mans ſpirit without Chriſt is not onely blind, but dumb too. A man that is blind, yet if hee can ſpeake, can beg for that which hee cannot ſee to worke for. But when a man is blinde, and dumb too, that hee can neither help himſelfe, nor beg of others, hee is in a doleſull condition indeed; and juſt ſuch is the condition of every mans ſpirit that hath not Chriſt with it. For as Chriſt is Eyes to the ſoule, ſo he is a Mouth and Tongue, enabling to cry *Abba Father*. Vnleſſe the ſpirit of Chriſt be with our ſpirits, helping our infirmities who are godly; we are dumb, and not able to ſpeak to our owne

owne Father, as adopted children for daily bread; much more unable to beg for life, to the dreadfull Judge of all the world, muſt all ungodly perſons needs be, whoſe ſpirits are altogether without Chriſt, as an helper. I would have all men that live in their ſins, think ſeriouſly of this; when Chriſt as the dreadfull Judge of all the world at the great day ſhall ask you, what you have to ſay for your ſelves, that you ſhould not eternally dye for your ſins, in which you have lived, you will bee like that man which was without his wedding garment, dumb and not able to ſay a word for your ſelves, becauſe Chriſt is not with your ſpirits. 'Tis impoſſible that a mans owne guilty ſpirit ſhould be able to look the terrible Judge of men and Divels in the face, much leſſe ſpeake a word for mercy, unleſſe the Almighty Spirit of Chriſt be with it, to aid it. Many ignorant wretches ſooth themſelves with this, that they will at laſt cry, Lord, Lord and ſo prevaile quickly for pardon with him, is infinite in mercy, Why, but think on this, O ignorant ſoule! *No man can call Jeſus Lord, but by the Holy Ghoſt.* Thou wilt not in thy greateſt need be able to cry Lord, Lord, unleſſe the Lord be with thy ſpirit. Death will ſting thee, conſcience will gnaw thee, Chriſt will condemne thee, Devils will teare thee; and yet wilt not thou bee able to cry, Lord, Lord, have mercy on me, unleſſe the Lord be with thy ſpirit: but in ſtead of crying, Lord, Lord, for mercy, thou wilt burne in malice againſt the Lord, and curſe and blaſpheme as Devils and damned wretches doe. Haſt thou never ſeen condemned wretches, not only dumb; but withall, deſperate too: and leap of the ladder

themselves, without either asking God or man forgivenesse? Thus in a spirituall sense, and much worse, wilt thou doe in the great day of judgement, for as much as Christ is not with thy spirit.

Fourthly, a mans spirit without Christ is not only blind and dumb but deafe too. And if a man be blind and dumb, yet if hee can heare, he may make some shift to help himselfe: we follow a thing (we know) sometimes by the sound, when wee cannot see it, nor speak what it is: but when a man is naked, blind, dumb, and deafe too, hee is in a helplesse condition indeed; and just such is the state of a mans spirit without Christ. For Christ, as he is Eyes and Toungue so he is Eares also to the soule of man. Hence it is that *Iohn* speaks so frequently of spirituall hearing, after a *Hypothetical* manner: *Hee that hath an eare, &c.* That is, if any man have spirituall discerning, *Let him heare what the Spirit saith to the Churches.* Intimating that a spirituall eare is a very rare thing to be found, that which no man hath, but hee which hath Christ with his spirit, that hath had his eares *bored* by the Spirit of Christ, as the Scripture speaks; all others are as deafe as Adders and cannot heare the voyce of the Charmer, charme he never so wisely. I would have all that live in their sins, seriously consider this too, as a further degree of unhappinesse. You tell us that you will turne from your sins hereafter, and obey the call of God in the Ministry of his Word: but let mee aske you this; Have you not hitherto turned the deafe eare upon God? Yes: I and so you will doe for the time to come; and the reason of both the the same; becaus Christ is not with your spirits.

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Let mercies call, corrections call; let friends call, father call, mother call, husband call, wife call; let Miniſters call, conſcience call; nay, let Chriſt himelſe call, in what voyce he will, ſtill voyce, or lowd voyce, in words never ſo pleaſing, or never ſo piercing, yet wilt not thou heare, becauſe Chriſt is not with thy ſpirit; but with *Salomons* foole wilt on in thy ſins, and be eternally puniſhed.

Fifthly, a mans ſpirit without Chriſt is without *feeling*, in a dead palſie all over, which how dolorous ſuch a ſtate is, in a corporall ſenſe, you know; much more dolorous in a ſpirituall ſenſe, I am ſure. As the ſpirit of man can neither ſee, ſpeake, nor hear, ſo neither can it feele, without the Spirit of Chriſt. The ſpirit of man without the Spirit of Chriſt, is dead. Chriſt is to our ſpirits, as our ſpirits are unto our bodies, their life; and life is the principle of feeling: for the dead feele nothing. *When Chriſt which is our [life] ſhall appeare, &c.* Where there is no Chriſt, there is no life; and where there is no life, there is no feeling. You know the Apoſtle ſpeaks of ſome that were *paſt feeling*, having *given themſelves over to laſciviouſneſſe, to worke all uncleanneſſe with greedineſſe.* There the Apoſtle ſpeakes of ſuch a ſenſleſneſſe, as lies upon the ſoule by a ſecond act of divine juſtice. All humane ſpirits by the firſt act of divine juſtice upon *Adam*, are naturally paſt feeling, and would give up themſelves unto all wickednes with greedines did not God reſtraine. To be paſt feeling in this latter ſenſe, notes principally a want of divine affection; when ſinne doth not kindly affect the ſoule with ſorrow; as in the former ſenſe, when ſinne doth not at all affect the ſoule with

sorrow: when holy wayes and works doe not kindly affect the soule with joy; as in the other sense, when they doe not affect the soule with joy at all; but rather disturbe and provoke to passion and malice.

I would have all that live in their sinnes, seriously thinke on this also, as a further degree of unhappinesse. You have heard many powerfull Sermons, which you have seen worke admirably upon others, and yet they have made no impression upon your spirits; and many hundred more may you heare, & no divine impression at last be made; and the reason of both, one and the same; because Christ is not with your spirits; and by reason of this, your hearts are as Adamants, which every stroke hardens, but not breaks it. Let the master smite, and the man smite; let God smite, and his Minister smite, and conscience smite; nay, let every member of the body be smitten with punishment, to affect the soule with sinne, yet will it not stir and complaine, unlesse Christ be with it.

Finally, a mans spirit without Christ, is without tasting or smelling: to these senses also (you know) the Scripture doth allude, and therefore fitly here may I, to set forth fully, the unhappy condition of every spirit without Christ. You know the Apostle speakes of some, *that savoured not the things of God*; which is a tearme applyed in Scripture, to the sense of smelling as well as to the sense of tasting, and therefore for brevity sake do I here joyne both senses together, in a Spirituall way of allusion. Why all that have not Christ with their spirits, are such as cannot rightly *savour spirituall things*; such *put bitter for sweet, and sweet for bitter*.

I would have all you that live in your ſins, ſeriouſly thinke on this too, as a further degree of unhappineſſe. You come oft times to Wiſedomes home, and though ſhee prepare you all Spirituall dainties, yet you can reliſh nothing, but ſome by things, that lie about the diſh, rather for ornament, then for food. And would you know the reaſon of this? 'tis becauſe Chriſt is not with your ſpirits. If Chriſt were with you, you would feed on every diſh at Wiſedomes table, on promiſes, yea, and on threatnings too: *To the hungry ſoule, every bitter thing is ſweet*, ſaith *Salomon*. All that is good and wholeſome goes down well, where Chriſt is with the Spirit. You come frequently to Wiſedomes houſe, who keeps a Table here and 'twere for a King, and yet you have leane ſhrivel'd ſoules, like men in a conſumption: every one tels you, that you look as if you were ſtarved, ſpeake and live, as if you never heard a good Sermon from yeers end, to yeers end: they tell you that you are ſo leane and feeble, that you need the benefit of all the ſpirits, that every diſh at Wiſdomes table can yeeld, to ſtrengthen you, and recover you, and yet every diſh almoſt goes againſt your ſtomacks; and that you doe eat, is without ſavour or any other vertue, and ſo you languiſh with all dainties before you; and thus you will goe on languiſhing, untill you quite conſume and periſh eternally, unleſſe Chriſt be with your ſpirits.

You ſee (I ſuppoſe) plainly by this time, that as it is a prime and principall happineſſe to have Chriſt with our ſpirits; ſo it is a prime and principall evill and unhappineſſe, not to have Chriſt with our ſpirits. Wherefore having laid open both

before

before you, let me entreat you all to look in upon your ſpirits. and ſee who keeps company with them Chriſt or the divell; one of theſe two is with all our ſpirits. If Chriſt be not with our ſpirits, the devill is and will be. If Chriſt be with your ſpirits, according to the ſenſe and meaning of the Apoſtle in my text, you ſhall find it by theſe two things, *the body is dead becauſe of ſin; and the ſpirit is life becauſe of righteouſneſſe.* 'Tis *Pauls* Character of Chriſts ſpeciall preſence in the ſoul of man upon earth, and therefore of ſtrong authority. *And if Chriſt be in you, the bodie is dead becauſe of ſins but the ſpirit is life becauſe of righteouſneſſe.* Rom. 8. 10. The body is dead becauſe of ſinne: that is, the body of corruption is deſtroyed, as in reſpect of the guilt of it, ſo in reſpect of the dominion of it. And *the ſpirit is life becauſe of righteouſneſſe:* that is, the regenerate part is *vigorous*, in reference to all righteous wayes.

And if therefore you would know whether Chriſt be with your ſpirits, ſee whether your bodies be dead becauſe of ſinne: whether you labour to bring *every thought into ſubjection to Chriſt*; or whether you doe not *allow* your ſelves liberty to ſome evill, out of love to ſome pleaſure or profit; which is that principally, wherein the dominion of ſinne conſiſteth; as *Paul* hints unto us, where he ſaith, *The evill which I doe, I allow not.* That is, I doe not approve of it in my heart, nor plead for it with my tongue; but ſtrive againſt it with all my ſtrength; and it would be more joy to me, to be rid of it, then if I had a Kingdome conferred to mee. This is the language right of one that hath Chriſt with his ſpirit.

Secondly

Secondly, ſee whether your *ſpirits be alive becauſe of righteouſneſſe*, if you would know whether Chriſt be with your ſpirits or not. See whether holy wayes doe heartily affect you. I rejoyced when they ſaid, Come let us goe to the houſe of the Lord, ſaith the *Pſalmiſt*. He ſpake like a man, having Chriſt indeed with his ſpirit: his ſpirit leapt within him, like the babe in *Elizabeths* wombe, when they ſpake of drawing neere to God, in the duties of his worſhip. A Chriſtian that hath Chriſt with his ſpirit, ſees a taking tranſcendant beauty in all Wiſdoms wayes; *they are all wayes of pleaſure, and pathes of peace*; which is ſpoken in reference to ſuch as have Chriſt with their ſpirits: for others finde no ſuch thing in them. And his ſpirit opens in them like flowers in the Sunne, and ſmells fragrantly, he bends and cleaves to them, in love to that ſouls ſweetneſſe, which he findes in them. And if you finde theſe things in you, I thinke I may ſafely tell you to your comfort, that Chriſt is with your ſpirits.

I may turne this Character into another form, as *Paul* doth, and tell you in his words, that *he which is joyned to the Lord is one ſpirit*. 1. Cor 6. 17. They that have Chriſt with their ſpirits, are one ſpirit with Chriſt. This expreſſion (I conceive) is ſomething explained by theſe following words; *And the multitude of them that beleeved, were of one heart and one ſoule*: Acts 4. 32. or as the originall hath it καρδία καὶ ψυχὴ μία, *heart and ſoul one*: They that have Chriſt with their ſpirits, are heart and ſoule one with Chriſt. They doe *idem velle, & idem nolle*, What Chriſt loves, they love; and what Chriſt hates they hate. Chriſt loves righteouſneſſe, and

and hates iniquity: *Thou hast loved righteousnesse, and hated iniquity*, &c. Psal.45.7. They that have Christ with their spirits, are heart and soule one with Christ in this. They love righteousnesse, that is, all righteous wayes: and hate iniquity; that is all that Gods word condemnes, 'Twas Christs meat and drink, to do his Fathers will; they that have Christ with their spirits, are one spirit with Christ in this. *'Tis joy to the just to doe judgement*, saith *Solomon*. Christ was tender about keeping the least Commandement, as well as about keeping the greatest. *Whosoever shall breake one of the least Commandements, and teach men so, hee shall be called the least in the Kingdome of heaven*. Mat.5.19. They that have Christ with their spirits, are heart and soule one with Christ in this; they are tender to keep all Gods Commandements: least, as well as greatest. *So shall I not be confounded, whil'st I have respect unto all thy Commandements*, saith *David*. I doe not conceive the place fore-cited so, as if Christ did account of one part of his Fathers will above another: I rather thinke that hee there speakes *Pharisæorum more*, in the Pharises dialect, who would make the world beleeve, that they mightily laboured to keepe some precepts, but others they thought, as many of us now do, that they need not to be so strict about. Now Christs tender Spirit for his Fathers honour, could not brooke this halting in Religion; and they that have Christ with their spirits, are heart and soule one with Christ in this. That Commandement which the most say is one of the *least*; and may bee dispensed withall; or at least need not to bee so strictly look't unto; that,

as well as any other, whil'ſt a precious part of Chriſts will, a man that hath Chriſt with his ſpirit, will be tender to obſerve. *Davids* ſpirit ſmote him, for cutting off the lap of *Sauls* garment, as well for cutting off the life of *Vriah*: which plainly ſhewes, that men which have Chriſt with their ſpirits, are tender about the avoiding of ſmall ſins, as well as great.

Now poſſibly ſome of you by what hath been ſaid, may ſee, that as yet you have not Chriſt with your ſpirits; I ſhall addreſſe my ſelfe in the firſt place, particularly to ſpeake to you, and then in the ſecond place, I ſhall addreſſe my ſelfe, particularly to ſpeake to ſuch of you, as have, by what hath beene ſaid, diſcerned that Chriſt is indeed with your ſpirits. To you which by what hath been ſaid, ſee, that as yet Chriſt is not with your ſpirits; I have onely theſe two things to ſay, labour to bewaile your great want, as perſons, deeply ſenſible of it; and then labour to get this great want ſpeedily ſupplied.

Firſt, labour to bewaile your great want, as perſons deeply affected with it. 'Tis the greateſt want in the World, to want Chriſt to be with a mans ſpirit. Other wants may be afflicting wants, but this is a damning want. Other wants may make thee deſpiſed of men, but this want will make thee for ever to be abhor'd of God. Thou were better want riches, thou were better want honours; nay, thou were better want bread to put in thy head, then want Chriſt to be in thy heart. Thou were better want thy deere Husband, thy ſweet Wife, to lie in thy boſome, then want Chriſt to lie there. Nay, thy ſoule were better

ter to be without thy body, then without Christ. If there bee any want under heaven, that makes a hell to a man upon earth, it is this; to want Christ to be with his spirit. For what is it that makes hell, hell? a place full of sin and full of misery? but this; that Christ is not with those spirits: they are spirits everlastingly excluded, from all comunion with Christ. Now whereas great wants, make you complaine heavily, and mourne bitterly, beg the Lord to make these things sinke into your spirits, that you may be sensible of this great want of wants, that your spirits are without Christ, and so without God in this world; that so all sorrow for others wants, may meet and runne in one channell, to bewaile this great want. *Sauls* speech to his servant, I may here fitly allude too *Come let us returne* (said he) *lest my Father leave caring for the Asses, and take thought for us.* If you that mourne for this want, and that want: did but feel the want of Christ with your spirits; you would with *Kish* quickly leave mourning for trifles, and begin to mourne for things of waight. Come, O my soule! cease mourning for father and mother; cease mourning for husband and wife, for children and substance; and begin to mourne for this that thou yet livest Christlesse, and art in the ready way to die and perish remedilesse.

When you have got your hearts to bleed inwardly, under your great want; then cry mightily to the Lord, and supply it. And to make your prayers prevalent; urge the promise of God, wherein hee hath ingaged himselfe to doe good in Christ, to them that are *afarre off*. Thy soule thou findest farre off from Christ: why, the promise (saith

saith the Apostle) of Christ and salvation by him is to such. *For the promise is to you and to your children, and to all that are* [*a far off*] This *Peter* spake by way of comfort, as now I doe, to such as felt their spirits without Christ; without grace and hope of glory. Christ you see is under a generall promise, and therefore no soule should despaire of obtaining him. Hee is promised to the Jews, and not onely to them, but to us Gentiles, who *sometimes were afarre off*, not to this Gentile or that, but to all that are prickt in heart for the want of him. *For the promise is to you and to your children, and to all that are afarre off.* Let every one therefore upon this ground; that feeles his spirit prickt and wounded, for want of Christ; take words to himselfe, and goe unto God, and say.

O God! my soul is a poor Christlesse soul. I finde by wofull experience, that the Lord Iesus is not with my spirit, by reason of which I live wickedly to thy dishonour, and shall, I know not how soone, die miserably, to mine owne eternall undoing, if thou doe not shew mercy upon mee, according to thy promise. Thou hast said that thou wilt bestow Christ, grace and salvation, upon them that are afar off; make good thy gracious promise to me, whose spirit is far from Christ, grace and all good; so shalt thou oblige mee for ever unto thee: and I shall tell of thy goodnesse as long as I live.

Having thus spoken what I thought fit, to such as finde by what was formerly delivered, that Christ is not with their spirits; I shall in the next place speake unto you, that by what was formerly delivered

delivered, finde, that Christ is with your spirits. Something by way of counsell, and something by way of Consolation, I have to deliver unto you. Three things by way of counsell, I would commend unto you: *thankefully acknowledge this great favour; carefully preserve it; and industriously labour to augment it.*

First, thankfully acknowledge this great favour. 'Tis a pearle of great price, that God hath cast into thy bosome, to give Christ to be with thy spirit: and for great favours, every one will acknowledge it very fit, and just, that they should bee thankfull. 'Tis a jewell that Christ scarce gives to one of ten thousand: and for rare gifts, every one will readily confesse it to be great ingratitude, not thankfully to acknowledge them. Doest thou not heare some swear, some curse, some lie, like their father the devill? Why thou wouldest have beene such an one, had not God given Christ to bee with thy spirit. Doest thou not see some drunkards, some whoremasters, some murderers, some persecutors of the Saints? Why thou would'st have been such an one, if God had not given Christ to be with thy spirit. Doest thou not see some make a God of their belly, some make a God of their wealth; some proud, some mad, some putting far from them the evill day, living as if they should never die? Why, thou wouldest have been such an one, had not God given Christ to be with thy spirit. Doest thou not see some *Nabals*, some *Iezabels*, some *Cains*, some *Demases*, some *Judases*? Why, amongst the number of these wouldest thou have been, had not God given Christ to bee with thy spirit. Wherefore magnifie the Lord with all

all thy might, and let all that is within thee praiſe his holy Name. Thinke but how it was with thee, when thy ſpirit was without Chriſt. How *fooliſh thou waſt ſerving divers luſts*: how the God of this world which rules mightily in the children of diſobedience, did rule mightily in thee, How weak thy ſpirit was, and eaſily overcome and carried captive of every luſt. How drunken thy ſpirit was and reel'd from one opinion to another; one day thou thought'ſt thus and thus, and another day thou thought'ſt quite contrary. I ſay, do but think of theſe things, and how the Lord might juſtly have left thee ſtill, to have gone on thus, untill thou hadſt periſhed, as hee hath done many thouſands, and then be unthankfull for the communion of Chriſt with thy ſpirit, if thou canſt. It was this conſideration that ſet *Paul* a wondring at the goodneſſe of the Lord. *I was a blaſphemer, a perſecutour, &c. yet I obtained mercy.* Hee circumflexes this terme [*I*] *yet* [*I*] *obtained mercy &c.* It was wonderfull in his eye, that God ſhould give Chriſt to dwell with ſuch a bloudy blaſpheming ſpirit, as he had. In this way let us goe to work, to raiſe our dull ſpirits, to magnifie the free goodneſſe of the Lord: for 'tis a work of all works, that God loves: I was a man of a very proud, paſſionate, malicious, uncleane ſpirit; and yet I obtained mercy. God hath given Chriſt to be with this depraved ſpirit, and in a little time hee hath done very much, and made a manifeſt change in my ſpirit: of very proud, he hath made it in ſome meaſure humble; of very paſſionate in ſome meaſure patient; of very malicious, in ſome meaſure loving; of very uncleane, in ſome meaſure continent.

tinent. O! the rich of his love *how unsearchable is his mercy, and his love past finding out?*

Secondly, as I would have you thankfully acknowledge this great favour, so I would have you carefully labour to preserve it. You find that you have Christ with your spirits, take heed you do not lose him. Thou wert better lose thy life, than lose the speciall presence of Christ with thy spirit. 'Tis a prime and principall blessing, as thou hast heard; a blessing of more than this world; nay, of more worth than thy soule, which Christ values above the world. Now choyce things, wee are usually very carefull of, and keep them choycely. Christ totally (I know) can no man lose, which hath him after a speciall manner present with his spirit: but according to some prime and principall operations, hee may: according to others, very far, though not totally. A man may lose the presence of Christ with his spirit totally, as a Comforter. *The Comforter which should releeve my soule, is far from me.* saith *Ieremiah* Lam. 1. 16. in the person of the afflicted Church. 'Tis probable enough, that *Davids* spirit was thus stript of Christ by his dolorous complaints, which frequently we read of. *Is his mercy cleane gone for ever? doth his promise faile for evermore? Hath God forgotten to be gracious? hath hee in anger shut up his tender mercies? Will the Lord cast off for ever? and will hee be favourable no more?* Psa. 77. 7. 8. 9. Some carriages in Christians towards Christ make Christ totally alter his carriage towards them; though for his promise sake, hee will never totally remove himselfe from them.

As when Christians doe not keep their watch strictly

ſtrictly againſt ſin, in all the occaſions of it; then Chriſt, in ſtead of being a Comforter, becomes a convincer; and in ſtead of ſpeaking ſweet things, hee ſpeaks very bitter unto the ſoule. This was the caſe of *David* and *Peter*. Or when Chriſtians are careleſſe, and ſluggiſh, to maintaine and encreaſe their ſweet communion with Chriſt, unyeelding to the ſweet motions of the ſpirit of Chriſt, and turning oftimes the deafe eare againſt the ſtill voyce behind them, which ſaith, *this is the way, walk in it*. There Chriſt drawes a curtaine between the ſpirit of man and himſelfe, and leaves the ſpirit of man in the dark, and full of feares. This is notably illuſtrated by that language of the Spouſe, *It is the voyce of my Beloved that knocketh, ſaying; Open to mee, my Siſter, my Love, my Dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night*. The Church was convinced of this, that it was her Beloved, ſeeking neerer communion with her, and yet obſerve how ſhe replyes. *I have put off my coat, how ſhall I put it on? I have waſhed my feet, how ſhall I defile them; I opened to my Beloved, but my Beloved had withdrawne himſelfe and was gone; my ſoule failed when he ſpake; I ſought him, but I could not find him: I called him, but he gave me no anſwer*: Cant 5. You that find the preſence of Chriſt with your ſpirits, as a Comforter, make Chriſtian uſe of what I have ſaid, that you may ſtill enjoy ſo great a mercy. And if you loſe the Lord Jeſus Chriſt, as a Comforter to your ſpirits, miſerable comforters will all other things prove unto you. You will mourne, and none will be able to comfort you, if Chriſt as a Comforter forſake your ſpirits.

Secondly, as a leader, a man may very far loſe the communion of Chriſt with his ſpirit. As if a Chriſtian take liberty to ſin againſt that light, which Chriſt hath ſet up in his ſpirit; this will make Chriſt firſt or laſt (if not timely lookt unto) leave a man to his owne underſtanding, to ſteare his courſe; and then will ſuch a man declare himſelfe quickly, to be a foole and a beaſt, in many points, as *David* ſaith Have you not ſeene Chriſtians of great light erre in judgement, and erre in practice? Whence comes this weakneſſe, but from hence that Chriſt as a leader ſtands aloofe from their ſpirits? which is a plaine demonſtration that a man may loſe the preſence of Chriſt with his ſpirit, as a leader. *David* (I beleeve) found the truth of this, as well as of the former, by wofull experience. A man may collect ſo much cleerly, from his owne words. *Caſt me not away from thy preſence, and take not thy holy ſpirit from mee*: Pſal. 5.11. The ſpirit of God is therefore called by *David* a *holy* Spirit, becauſe holy in himſelfe (the Spirit of the holy God, as hee ſaid to *Daniel*) but principally here, as I conceive, *Ab effecto*: becauſe the worker of holineſſe in us, *David* doubtleſſe by his fall, found an exceeding weakneſſe in his Spirit, unto all good, over what formerly hee did, and ſtrong propenſitie again to erre, as every act of ſin leaves ſeed and ſpawn upon the ſpirit to bring forth more, to cover the firſt, or to commit the like againe. But more then all this; hee found Chriſt to ſtand aloof from his ſpirit; not exerciſing that ſpeciall dominion in his ſpirit, as before, for the ſubduing of luſt, and ſuggeſting of holy motions and deſires; but leaving him

him as it were to himſelfe, as one with whom hee would have no more to do. And therefore doth *David* ſo dolefully complaine, *Caſt mee not away from thy preſence, and take not thy [holy] Spirit from mee*: you therefore which finde Chriſt with your ſpirits, as a tender leader, take heed of ſinning againſt any part of that light, which he ſets up in your underſtandings, or againſt any motions of his ſpirit. which he ſuggeſts unto you; leſt he leave you to your owne light, and to your owne ſtrength: and then will you run from leſſe ſins to greater, from one ſinne to another, like *David* and *Peter*, to the ſcandalizing of the Goſpel, and the deſperate wounding of your own ſouls.

The third and laſt thing that I would commend unto you, by way of counſell, is this: labour to augment this great favour. You finde Chriſt with your ſpirits, labour induſtriouſly, to have Chriſt more and more with your ſpirits. 'Tis a prime and principall bleſſing, as you have heard, to have Chriſt with your ſpirits; therefore labour to get as much of this favour and happineſſe as poſſibly you can. Thou haſt Chriſt with thy ſpirit as a teacher; why thou maiſt have him yet more intimate with thee, and open unto thee, in imparting divine myſteries, if thou *follow on to know*, as the Prophet ſpeaks, if thou humbly forget, and looke over all thou haſt, and preſſe hard after more: the things thou kneweſt not, Chriſt will teach thy ſpirit, morning by morning, as by the learned Chiſt hath taught thy ſpirit many truths, why, he will *lead thy ſpirit into all truth*, if thou urge his promiſe and beleeve. He will *fill thee with the knowledge of his will in all wiſedome and ſpirituall underſtanding*,

understanding, If thou pray for it as *Paul* did for the *Colossians*.

Thou findest Christ with thy spirit as a Comforter; why thou maist have yet much more consolation from him, if thou study to be more pliable to him. Thou hast Christ distilling drops of consolation into thy spirit, now and then; why thou maist have Christ powring in flagons of love into thy soule, filling thee with joy unspeakable and full of glory, if thou bring thy spirit to be more lowly and meek; for such finde most *rest to thier soules*: if thou carefully keep *comming to Christ still* in every pressure of spirit; for such finde most *ease*: that is renewing faith still, as thou reneweſt thy sinnes.

Thou findest Christ with thy spirit, as a quickner and strengthner to dutie; why thou maist finde him yet more mighty with thy spirit this way, if thou powre out thy spirit often with *David* for quickning grace; and if thou more deny thine owne strength, and cast thy selfe more upon his. Could we but attain *Pauls* height in self-deniall, to be nothing in our selves (*though I am nothing* saith he) we should find Christ gloriously present still with our spirits, and be more constant in zeal and strength to every good worke, then we are, I conclude this thus, be so tractable to Christ, that thou maist with *Mary* win upon Christ still; and thinke that thou canst never be neer enough to him nor intimate enough with him; and this is the ready way, to have a heaven upon earth: for the more wee get Christ to be with our spirits, the more truly may we be said to be in heaven.

The last thing that I have to say to you, that finde

finde Christ with your spirits, is matter of consolation. Here is comfort for you against famine. When thy body wants food, Christ that is with thy spirit, will give that meat to eat, which the world knows not of; so that when others repine, and *curse God and their King* in their extremity, as the Prophet speakes; thou shalt bee patient in prayer to him, who can command Ravens to bring thee bread and flesh to feed on; and will, rather then thou shalt starve, if thy life may be more to his glory, then thy death.

Here's comfort for you against the sword. In the midst of all troubles ond fears, Christ that is with thy spirit will bear thee up admirably. What is the face of an enemy to terrifie; if Christ be with thy spirit. What is the spoiling of thy goods? nay, what is the spoiling of thy body? if Christ bee with thy soule. A Mountaine of misery, is but as a Mole-hill, if Christ support the spirit. To thinke of the Sword is a naked reference to flesh and blood, and so nothing is more terrible: but let us that feare the Lord thinke of it, in reference to Christ that is with our spirits, and then wee shall not bee troubled, though wee heare of warres and rumours of warres, no more then at the rumours of any other calamity.

Here is comfort for you against the Plague, which is here and there scattered in the kingdome. What is any disease to the body, if Christ be with thy soule? As the outward man decayeth, the inward man shall bee renewed daily, because Christ is with thy spirit. When thy body is full of pain, thy soule shall be full of comfort, because Christ is with thy spirit. When thy body is sealed with

spots of death, thy soul shall bee sealed with the holy Ghost unto eternall life, because Christ is with thy spirit. The plague of the body is nothing, if this plague of plagues be not upon the spirit, to wit, destitute of Christ.

Here is comfort for you against persecution. When men frowne upon thee without, Christ will smile upon thy spirit within; when men lade the outward man with reproaches, Christ will fill thy inward man with comforts: when men shut up thy body from the communion of Saints, Christ will give thy spirit a large freedome of communion with himselfe. When men strike thy body, Christ will stroke thy soule: when men kill thy body, Christ will save thy soule. In a word, as the afflictions of Christ abound in thy body, so the consolations of Christ shall abound in thy soule, because Christ is with thy spirit. Name any misery that is incident to man, and her's comfort to be suckt out of of this point, to oppose unto it. Finally in life, in death, and eternally after death, Christ that is with thy spirit will bee gaine unto thee. Thy life hee will make comfortable; thy death hopefull; thy being after death eternally joyfull. Wherefore I will conclude my Sermon for the good of you, as Saint *Paul* doth his Epistle for the good of *Timothy*, *The Lord Iesus Christ be your spirits.*

Trinuni Deo gloria.

FINIS.

A Divine Discovery OF SINCERITY,

According to its proper and peculiar nature: very profitable for all sorts of persons to pertuse.

First preached, and now published, for the good of Gods Church in generall.

By NICHOLAS LOCKYER Master of Arts.

PSAL. 78. 37.
For their heart was not right with him; neither were they stedfast in his covenant.

PSAL: 119. 80.
Let my heart be sound in thy Statutes, that I be not ashamed.

LONDON,
Printed by E. G. for *John Rothwell*, at the Sunne in *Pauls* Church-yard. 1643.

TO THE
VERTUOUS LADY,
BRIDGET LYDDELL,
My much Honoured AUNT:
Grace and peace be multiplied
by Jeſus Chriſt.

MAdam: *'Tis Gods command to* Abraham, *and in him to us*, That we ſhould walk before him, and be perfect. *Abſolute perfection God doth not there mean, but intentionall: which is, when we deſire and endeavour with* David, *to have all our wayes conformed to all Gods Statutes. Intentionall perfection is no other but ſincere walking; and what this is, this Tract now humbly preſented to your Ladiſhip, will plainly make known unto you. A ſincere heart*, is a heart after Gods own heart; *which of all Jewels which the Gentry and Nobilitie weare, is the moſt reſplendent, in the breaſt and boſome to be worn. The richeſt Jeweller, Chriſt, proffers this pearle of great price*, without money, or

money-worth, *and the multitude slight it, as a low prised thing, not worth the seeking after*; *but your Ladiship hath otherwise learned Christ: Many things, Madam, may be convenient, but one is necessary*; *to wit, a sincere heart. The acquiring of this, is the worke of our whole life: the setting forth of this, in its nature and lustre, is the work of Christs Ministers*; *the least and unworthiest of all which, is your Nephew, which hath in this tract done something to this effect*; *from which, if your Ladiship shall reap an increase of good, to that sweet stock you have, I shall humbly blesse God. To whose blessing I commend your selfe and worthy Family*; *this work, and the unworthy Author,*

Your much obliged Nephew,

NICHOLAS LOCKYER.

To

To the Christian Reader.

CHristian Reader, Two things should be the principall matter of thy study; Christ, and thine owne heart. The latter, to know thine owne misery; the former, to know Gods rich mercy, and how thou mayst be made partaker of it. So deceitfull is the heart of man naturally, that he *thinkes himselfe rich, and increased in goods*, and knowes not that he *is poore, and blind, miserable, wretched, and naked*. And untill this deceit and unsoundnesse be discovered, men will never seeke out for Christ, which is that *Gold tried in the fire*, which indeed makes poore man rich; and that *white rayment*, *John* speakes of, which indeed makes naked man comely, and covers all his deformity, from the all-seeing eye of him that is perfect purity. The true knowledge of thine owne heart, this little Tract will helpe thee to, by the blessing of God; if thou seriously peruse it,

it, and humbly ſeeke to him, who is the ſearcher and diſcoverer of all hearts, to go along with thee, in the reading of it. Which when once thou haſt gotten, thou wilt be capable of the ſaving knowledge of Chriſt, and reſtleſſe till thou haſt obtained it. And this when acquired, will reſolve thy doubting, comfort thy mourning, and ſtabliſh thy ſtaggering ſoule; 'twill give thee peace and joy unſpeakable here, and bring thee to glory and joy incomprehenſible hereafter. To which, the Lord bring thee, and me.

Nicholas Lockyer.

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The

The first Sermon.

2 Cor. 1. 12.

For our rejoycing is this, the testimony of our Conscience, that in simplicitie and godly sinceritie, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards.

NO grace, how glorious soever in the eye of man, goes for good weight in the eye of God without sincerity: The greatest man in the world, weighed in the Ballance of the Sanctuary, without this, will be accounted too light for Heaven. 'Tis a very needfull subject then, that this Text plainly proffers to our consideration. And as excellent in it selfe, as needfull to us, is sincerity. 'Tis the precious extract of all graces; and to call this a grace, is too little. 'Tis that which gives to every grace its due lustre, in the eye of God; and to call any thing a grace in man, without this, is too much. 'Tis the glory of all graces, as the Sun is the glory of all the Stars: 'tis the vitall blood of the soule; which that it may run in the veins of you all, unto your eternall happinesse, have

I chosen this Text to insist on: *For our rejoycing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdome, but by the grace of God, we have had our conversation in the world, &c.*

No condition is truly joyous without, and no condition is truly dolorous with sincerity. If a man be never so rich, never so honourable, yet if not withall sincere, there is no true joy in such a man: he laughs, but in the midst of laughter, his heart is oft-times sad, and his conscience spoils his sport. On the other hand; if a man be never so poor, never so much oppressed, which is the deadliest, and the most opposite enemy to joy of all, yet if that man be sincere, his heart may be as full of joy, as it can hold, for all this; as you may see in these words read, *For our rejoycing is this, the testimony of our conscience, that in simplicitie and godly sincerity, &c. Paul* and *Timothy* have been sincere servants of Jesus Christ, for the good of his Church amongst the Gentiles, and in this they had transcendent comfort in the midst of all the misery they met withall.

'Tis not misery, but sinne, that robs the soule of joy. Let a man labour to live sincerely, and then let men and devils do what they can, or will, such a man shall never be bereft of joy: he shall have joy in poverty, joy in disgrace, he shall have joy in prison, as much as in liberty, and much more; so had *Paul* and *Timothy*, which made them thus bravely break out in the midst of misery, *For our rejoycing is this; the testimony of our Conscience,*

science, that in simplicity and godly sincerity, not with fleshly wisdome, but by the grace of God, we have had our conversation in the World, and more abundantly to you-wards.

These words are the Apostles divine narration, of their happy condition in misery. And they containe two principall things, useful for all men to be wel acquainted withall: to wit, true joy, and the true ground of this desirable grace; which the Apostle here makes, sincerity, and that testimony which Conscience gives thereof to the Soule. *For our rejoycing is this*, what? why, *the testimony of our Conscience, that in simplicity and godly sincerity*, that is, in integrity and uprightnesse, *not with fleshly wisdome*, that is, not with humane policy and eloquence, as men proudly depending upon our owne parts, and subtilly seeking our owne ends, in our preaching and living, *but by the grace of God*, ἀλλ' ἐν χάριτι Θεοῦ, *but in the grace of God*, saith the originall: that is, in the strength and assistance of God, which is a speciall fruit of his grace and favour, *we have had our conversation in the World*; that is, we have carried our selves in life and doctrine amongst all, *and more abundantly to you-wards*; περισσοτέρως δὲ πρὸς ὑμᾶς, *but especially amongst you*, saith the Originall.

Divine joy is set forth unto us in this Text, according to its proper subject, and according to its proper rise. The proper subject of divine joy, is the *righteous man*, as the Psalmist frequently notes: And this man is made the subject of Divine joy in my Text, *For* [*our*] *rejoycing*, &c. that is, we which are sincere: hypocrites have nothing to doe with

joy is suiteable to their spirits, deceitfull; that which wil flee from them, and not stand by them, as this joy of the Apostles did, when trials come.

For our καύχησις, boasting it this, so the word in the originall strictly taken, signifies. Divine boasting, notes Divine joy in the conspicuous act thereof: It notes joy, as it hath strongly seized upon the heart within; and it notes joy, as it hath strongly seized upon the tongue, and face, and hands, without: so that it is all one as if the Apostle had said, *The cause of our strong and open rejoycing is this.*

What? That they had made provision for the flesh to fulfill the lusts of it: No divine joy hath not such a Diabolicall rise: The proper rise of divine joy, is the testimony of a pure Conscience, concerning the uprightnesse of a mans conversation; and this was the rise of *Pauls* and *Timothies* joy, in affliction. *Their Conscience bore witnesse with them, that in integrity and uprightnesse, not in flattery, policy, and subtilty, they had preached and lived amongst all men, as those that depended upon the strength and aid of Christ in every thing, and not upon any abilities of their owne, though they were endowed with greater humane gifts then any the false Apostles had. Thus they carried themselves in a plain, downright, faithfull way, where ever they came to publish the Gospel of Christ, but especially amongst the Corinthians.* To other Churches *Paul* used a more insinuting way of preaching; but to this Church of the *Corinthians*, all plainnesse, & homelinesse; sparing no expressions, that might fully

set

ſet forth their wicked wayes, and throughly awaken their drowſie conſciences, as hereafter in due place (God willing) I ſhall ſhew unto you. The Church of the *Corinthians*, of all the Churches which *Paul* or other of the Apoſtles had planted, was moſt looſe every way; and therefore *Paul* did not content himſelfe with hints and overtures; and wrap up bitter Pils, in ſugred glib-go-down words; but with all godly boldneſſe and plainneſſe, beyond what hee did to other Churches, hee reproved them for, and upbraided them with their wickedneſſe; which is that he would have us apprehend, in this laſt clauſe of my Text. *But ſpecially amongſt you.*

Severall propoſitions are to be noted in this verſe thus opened: as firſt this, *That in ſimplicity and godly ſincerity, we ought to have our converſation in this world.* This truth is plainly intimated by the Apoſtle; for hee rejoyced that he had ſo ordered his converſation, as Chriſt required; not flattering and fauning, with fleſhly wiſdom in his preaching, to ſooth men in their ſinnes, and to bring about his own ends, as falſe apoſtles did; but faithfully reproving every vice, ſparing no plaineneſſe of ſpeech, to ſuch as otherwiſe would not be brought to ſee and bewaile their ſinnes. Whether this way of preaching were pleaſing or diſpleaſing to the world; whether it brought honour or diſgrace to himſelfe from the world, hee heeded not, whilſt he knew 'twas ſuitable walking to the Will of God.

Doctrina deducta.

Doct. 2. A second proposition is this, *That conscience can give testimony, concerning the simplicity, or hypocrisie of a mans conversation.* This truth is also plainly intimated, in that the Apostle makes the testimony of his conscience concerning his integrity, the ground of his joy. *For our rejoycing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisedome,* (which had bin hypocriticall) *but by the grace of God we have had our conversation in the world, &c.*

Doct. 3. A third proposition is this, *That conscionesse to our selves, of the simplicity and sincerity of our conversation, will yeeld us joy in the midst of troubles.* This truth is also intimated by the Apostle; for in the midst of all his troubles and miseries, he rejoyced in this, that his conscience could bear witnesse with him, that *in simplicity and godly sincerity, he had ordered his conversation in this world.*

Doct. 4. A fourth and last point observable is this, *That there be speciall times and occasions, for the declaration of sincerity, which ought to be observed, and answerably to declare and shew our selves in our places.* This truth is also plainly set forth unto us in the Text; for *Paul* and *Timothy* thus carried themselves in their places toward the Church of *Corinth*, which became very openly and grossely wicked, ἐξαιρέτως δὲ πρὸς ὑμᾶς, *but specially amongst you.* They had declared sincerity and uprightnesse in their ministery, amongst other Churches, by a faithfull reproving of them, as occasion required, but no Church so scandalously carried themselves as this Church, and therefore this

this Church needed, above all others, to be more throughly dealt withall; which the Apoſtles, as ſincere men conſidered, and anſwerably carried themſelves.

I begin with the firſt of theſe, to wit, *That in ſimplicity and godly ſincerity, we ought to have our converſation in this world.* Paul could not juſtly have joyed in the ſimplicity and ſincerity of his coverſation, had not his conſcience told him, that ſo to walk, was to walk as Chriſt had commanded him. Chriſts charge to his Apoſtles (when he ſent them forth) was, that they ſhould be ἀκέραιοι ὡς αἱ περιστεραί, *Simple as Doves*: that they ſhould teach men to *obſerve all things whatſoever he commanded them*: now, Pauls conſcience and *Timothies* both, bore witneſſe with them, that thus they had walked in their places, and this made them to rejoyce in the midſt of all the hardſhip they underwent. As they had this charge in particular, ſo they had this charge in generall, with all the ſeed of *Abraham*, in theſe words, *Walke before me, and be thou perfect*: that is, ſincere, *Gen.* 17. 1. So that they had broken a double bond, had they not ſimply and ſincerely ordered their converſation. *Doct.* 1. Mat. 10. 16. Mat. 28. 20.

Simplicity] is a terme which ſometimes notes folly. *How long ye ſimple ones, will ye love ſimplicitie, and fools hate knowledge?* Prov. 1. 22. In my Text, this terme is oppoſed to double mindedneſſe, and ſuch men have uſually more wit then they uſe well; and ſignifies an unity and identity between the heart and tongue; what the tongue ſayes, the heart really intends: and ſo taken,

it sounds the same with sincerity, and therefore coupled together here by the Apostle, as *Synonyma's*, *contermini*, words of the same signification.

Sincerity is either *Morall*, or *Theologicall*. Morall sincerity, I call such a qualification of spirit, as leads a man to doe to others as he would be done to himselfe. A rectitude of spirit in relation to men. Such a sincere man ('tis probable) was *Abimilech* King of *Gerar*. He tooke *Abrahams* wife unto him, she being very beautifull, but this hee would have done, had hee knowne her to have beene *Abrahams* wife; for *Abraham* had told him, that she was his sister; and therefore God bore witnesse with *Abimelech* concerning his integrity. *In the integrity of my heart, and innocency of my hands have I done this*, said *Abimelech*; and God said unto him, *Yea I know that thou didst this in the integrity of thy heart*, *Gen.* 20. 6. Such a sincere man was that young man which came to our Saviour, and told him, that hee had *kept all the Commandements from his youth*. He gave to every man his due, and lived orderly amongst his neighbours, and therefore he judged himselfe as good as needed to be.

Morall sincerity, is close hypocrisie. Morall sincerity is like some counterfeit pearls, which make a faire shew to looke upon, but deceive both buyer and beholder. Multitudes think that because their spirits are so over-ruled by God, that they do no injury to man, that therefore they are endowed with *godly sincerity*, εἰλικρινείᾳ Θεοῦ, the

the ſincerity of God, as the originall here calls it. The truth is, Morall ſincerity, is the ſincerity of God too; for 'tis his reſtraining corrupt man, which otherwiſe would bee as prophane towards man outwardly, as he is towards God inwardly. *I withheld thee from ſinning againſt me*, ſaid God to *Abimilech*, *Gen.* 20.6. A morall ſincere man, is but an out-ſide holy man, but obſerves it not; and therefore (I think) called by ſome, A cloſe hypocrite. But this is not that *ſincerity of God*, which my Text ſpeaks of.

Godly ſincerity, or the *ſincerity of God*, which my Text ſpeaks of, *is a ſpeciall work of God upon the ſoule of man, making him laborious, to walke according to Gods Will in all things, that God may have all the glory due to his Name.*

First, I ſay, that godly ſincerity is a *ſpeciall worke of God upon the ſoule, &c.* This *Genus*, the Apoſtle confirms in my Text, calling ſincerity εἰλικρίνεια θεοῦ, *the ſincerity of God.* That is, that ſincerity which is a after ſpeciall manner wrought of God in the heart of man. So likewiſe elſewhere the Apoſtle ſolemnly prayes for ſincerity, in the behalfe of the *Philippians*; which plainly ſhews, that ſincerity is not *Quid proveniens à natura*, a thing growing naturally in man. *And this I pray* (ſaith the Apoſtle) *that your love may abound, that you may approve the things that are excellent, that ye may be ſincere, and without offence unto the day of Chriſt*, *Phil.* 1.9,10. *Genus in Definitione.*

The heart of man naturally is *deceitfull*, not ſincere; *deſperately wicked*, not truly good; more oppoſite to ſincerity then to any thing;

as things corrupted, carry a greater dissimilitude to what they were, then to any thing else which they never were. The Devill is more opposite to the goodnesse of an Angell which once hee had, then to any lower good, which hee never formally had; which is a torment that lies upon him, as a part of his judgement. *God made man upright:* that is, for qualification suitable to his owne will; apt and able to walke in all holy wayes blamelesse. Man voluntarily losing this, as the Devill did that, through pride, is with the Devill more dislike to himselfe, then to any thing below himselfe: he is more like a Lion, a Leopard, a Tyger, a Beare, a Wolfe, a Serpent, a Toad, a Stocke, a Stone, then man in innocency; and more violently opposite to uprightnesse and justice naturally, then any creature below him is: and therefore is the heart of man naturally said to bee deceitfull [*above all things*] and desperately wicked [*beyond knowledge*] *Ier.* 17. 9. which is enough to demonstrate, that godly sincerity cannot be *a natura*; and if not of nature, then of grace. There is no fallacy in this disjunctive argument.

Cumulus accidentium, in definitione.

Making a man laborious, &c.] that is, *constantly* laborious, *willingly* laborious. and laborious according to *all his strength.* First, sincerity is such a speciall worke of God upon the Soule, that it makes a man *laborious* to doe the Will of God. *Salomon* confirmes this where he saith, *That the labour of the righteous tendeth to life:* that is, to a holy and happy life. A sincere man is laborious to lead a holy life, to or-

Prov. 10. 16.

der

der all his converſation, according to the holy rule of Gods Word. That thus this clauſe is to be interpreted, I collect from the following clauſe, which by way of *Antitheſis*, the wiſe man delivers. *The fruit of the wicked to ſin.* The whole proverbe put together, hath the force of a compariſon in it. As the labour of the wicked tends to ſinne; ſo the labour of the righteous tends to holineſſe, and ſo conſequently to happineſſe. Sinceritie hath more in it, then an applauding of holineſſe: *Thou art more righteous then I: Thy going in and out before mee in the hoſt is good.* Sincerity hath more in it then a lazie wiſhing for holineſſe. *O that I might die the death of the righteous, and that my laſt end might be like his!* Sincerity is ſuch a ſpeciall worke of God upon the ſoule, that it ſets a man a labouring for holineſſe. *Wherefore we labour*, that is, we which are ſincere, *that whether preſent or abſent, we may be accepted of him*, 2 *Cor.* 5. 9. that is, that wee may live holily, and die happily; whereas all other men labour after vanities, and ſo conſeqnently their labours tend to ſin, and ſo to death, as *Solomon* ſaith.

Sincerity is ſuch a ſpeciall work of God upon the ſoule, that it makes a man ſee a tranſcendent worth in the will of God; and worth begets love, as the Sunne draws forth the ſpring; and love begets labour, to attain the thing beloved. *Thy teſtimonies are wonderfull: therefore doth my ſoule keep them*, Pſal. 119. 129. *Thy teſtimonies are wonderfull*: that is, wonderfull righteous, juſt, and equall; and wonderfull ſweet, ſweeter

then the honey, or the honey-combe: *therefore doth my soul keep them.* That is, therefore doth my soul labour to keep them. As if he had said, I see such a transcendent purity and taste, such a transcendent sweetnesse in the testimonies of God, that my soul cannot chuse, but labour to walk in them.

Sincerity makes a man [*laborious*] to doe the Will of God, you see: that is, it makes a man *constantly, willingly*, and according to *all his strength*, industrious. That sincerity is such a speciall work of God upon the soule, that makes a man [*constantly*] laborious to doe the Will of God, *Paul* in whom sincerity was, confirmes. *And hereln doe I exercise my selfe, to have* [*alwayes*] *a conscience void of offence, towards God and towards man, Acts* 24. 16. *Pauls* industry was, to obey the Will of God to day, and the like next day, and so he continued laborious every day, that he might *have* [*alwayes*] *a conscience void of offence, towards God and man. The high way of the upright is to depart from evil,* saith *Solomon,* Prov. 16. v. 17. that is, this is their daily soul-labour, the continuall road in which they travell, to get rid of sin, and to depart from that more and more. An hypocrite stumbles into this path of piety now and then, but this is not his high way, his usuall and daily road; he quickly gets out of it again: to this unconstant cloud (I conceive) *Solomon* oppoſeth the upright man, in the place forecited, who makes it a beaten high way; hee is so constant in his endeavours to doe good, and to depart from evil, *I have enclined my heart, to perform thy statutes* [*alway*] [*even unto*

unto the end.] *Pſal.*119.112. Sincerity, is ſuch a ſpeciall worke of God upon the ſoule, that it inclines the heart to labour *alwaies*, to obey the will of God, which naturally is quickly weary of wel-doing. As the touch of a Loadſtone, makes the needle to have a conſtant and reſtleſſe inclination to the North: ſo godly ſincerity, which I may call Gods ſecret touch of the heart, it makes the ſoule of man, have a conſtant and reſtleſſe inclination, to walke in Gods waies; and his conſtant inclination makes him conſtantly laborious, to doe according to his daily deſire. Sincerity is ſuch a ſpeciall worke of God upon the ſoule, that it makes a man to ſet God [alwaies] before him, and to doe all things daily as in his preſence. *I have ſet the Lord* [*alwaies*] *before me*, ſaith *David*, Pſal. 16. 8. *For we are not as many, which corrupt the Word of God: but as of ſincerity, but as of God* [*in the ſight of God*] *ſpeake we in Chriſt*, 2 *Cor.*2.17. This is the genuine nature of ſincerity, to make a man to ſet God [*alwaies*] before his eyes, and to doe things, as *beholding him that is inviſible.*

Sincerity is ſuch a ſpeciall worke of God upon the ſoule, that it makes a man ſo conſtant in his endeavours to doe the Will of God, that no oppoſition can make him to ceaſe this labour. *The proud have had me greatly in deriſion: yet have I not declined from thy Law*, *Pſal.*119.51. Proud wretches ſcoff'd at holy waies, and *Davids* holy endeavours to walke in them: nay, they did this *vehemently*; and yet *David* (being ſincere) held on his holy courſe ſtill. Nay, elſewhere he tels us, that they had *almoſt conſumed him upon earth*, ſuch was their malice

malice against him, *and yet he forsooke not his holy industry to obey Gods precepts, Psal.* 119.87. Neither persecution of tongue nor hand, though never so vehement, can make a man in whose heart godly sincerity is, to cease his industry to obey God, and walke in his waies. Hang him up as a *bottle in the smoake*, and yet he will not forget this worke he is about, to wit, to obey Gods statutes. Strong trials may make a sincere heart give backe for a time, so farre may they prevaile upon the remaining unsoundnesse, that is in the heart of man naturally, when at best; but they never prevaile, to make a sincere heart give off his labour to obey God.

Psal. 119. 83.

That sincerity is such a speciall worke of God upon the soule, as makes a man *willingly laborious* to doe the Will of God, is hinted to us by that expression of the Prophet, *Isai.* 1.19. *If ye be willing and obedient, ye shall eate the good of the Land.* Sincere men, are such as shall eate the good of that holy Land, which *Canaan* typified: So that this being laid downe, as an undeniable conclusion; we see that sincerity is such a speciall worke of God upon the soule, as toucheth the will, and so makes a man not onely obedient, but *willing and obedient*, without which there is no *eating*, that is, enjoying of that holy Land, which *Canaan* typified. 'Twas that which God did much looke at, and stand upon, under the old covenant, that in all their sacrificall services (which were of cost and charge) they should be willing and chearfull, or else God would not account their obedience sincere: and therefore saith *David* an upright man, and

and that God and all his people might see his uprightnesse, in this chargeable way of serving God, *I will* [*freely*] *sacrifice unto thee, I will praise thy Name, O Lord, for it is good. I will freely sacrifice*: that is, willingly, chearfully, bountifully, &c. If willingnesse were so much lookt at, in their chargeable services under the old covenant, as a symptome of sincerity, much more doubtlesse doth God looke at it now, in his services of the new covenant, which are without expence; and answerably doubtlesse is it with sincere men for the generall, under the Gospel: to wit, more willing and chearfull in their services to God, then they under the Law were.

A sincere man doth not labour to serve God, of constraint, and by compulsion, as some servants, and all beasts, serve us: but of a ready mind, as one that hath chosen this way of life above all others, to walke in: *I have chosen the way of truth; thy judgements have* I *laid before me*, *Psal.* 119.30. Sincerity is such a speciall worke of God upon the soule, that it makes a man see a greater beauty in Gods waies, then in any waies besides; and to taste a greater sweetnesse in these waies, then in any waies: and hence the soule is raised voluntarily and freely, to *choose* these waies to walke in, before all others. Sincerity is such a speciall work of God upon the soule, that it makes a man see the word of God to be the straighteſt and trueſt rule of all others, to walke by; and therefore voluntarily chooseth this, before others, to lay before him, as a rule to walk by, I *have chosen the way* [*of truth:*] *thy judgements have* I *laid before me.*

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That sincerity is such a speciall Worke of God upon the soule, as makes a man laborious [*according to all his strength*] to doe the will of God, we may lively see by some notable expressions of *Paul*. *I presse towards the marke, for the price of the high Calling, of God, in Christ Jesus*. Phil.3. 14. διωκω κατα σκοπον, *I pursue, I hunt*, saith the originall. Pursuing and hunting are actions wherein the creature puts forth all his strength, to get what they desire. Sincerity sets a man to hit the white; and there must be all possible care in levelling, to doe this. Sincerity sets the soule to win the prise; (*for the price of the high calling*) now a man that would winne the prise, must not runne lazily, but he must *nervis cunctis laborare*, runne with all his strength. So you have another notable expression, *Phil.*3.13. *Forgetting those things which are behind, and* [*reaching forth*] *unto those things which are before*, επεκτεινομενος *extending, contending, stretching forth, reaching forth*; which are are all termes (you know) which note the whole strength put forth, to acquire a thing. Sincerity is such a speciall worke of God upon the soule, as makes a man to set before him no other rule, but perfection, to walke by; and then it makes a man labour with all his strength, to walke exactly according to this rule; εἰ πως, *If by any meanes he may attaine unto the resurrection of the dead*. That is, to doe the Will of God on earth, as men risen from the dead, and living with Christ in Heaven, doe. Hitherto tend also those expressions in Scripture, of serving God with the [*whole heart*] *with my whole heart have I sought thee*

thee, O let me not wander from thy Commandments, *Pſal.* 119.10. I labour with all my ſtrength to walke in thy waies, and when I put forth mine own ſtrength to the uttermoſt, then I deny all in my ſelfe, and wholly depend upon thy ſtrength, to be made victorious, againſt the many temptations I meet withall; And whilſt through thine ayd, I go in the direct way, to obtain grace, and victory againſt corruptions, let me not O Lord be fruſtrated, and ſo lie open ſtill, to be drawn aſide from thy Commandements.

Godly ſincerity makes a man obſerve the divine rule, in labouring to do the will of God. Now the divine rule in this point, is, that we ſhould labour with *all our ſtrength. Thou haſt commanded us to keepe thy precepts* [*diligently*] Pſalm. 119.4. *Thou haſt commanded us to* [*keepe*] that is, thou haſt commanded us to labour to keepe: but how to labour? lazily? no: *diligently.* מְאֹד *valde, very much, earneſtly, vehemently,* ſaith the originall; That is, with all our ſtrength. Now ſincerity is ſuch a ſpeciall worke of God upon the ſoule, that it makes a man put this precept before him, in all his labourings to doe the Will of God: and ſo he labours *very much, earneſtly, vehemently,* that is, with all his ſtrength, to do the will of God.

That ſincerity makes a man laborious with all his might [*to doe all Gods Will*] the Scripture abundantly proveth. God himſelfe deſcribing a ſincere man to the Divell, confirmeth this. *And the Lord ſaid unto Satan, haſt thou not conſidered my ſervant Job, that there is none like him in the earth, a perfect*

perfect and an upright man, one that feareth God and eschewth evill? That is, one that eyeth all my will, and escheweth all that is contrary thereunto. That thus these words are to be interpreted, is manifested by *Jobs* own language, when he would maintaine his sincerity to God, the searcher of all hearts. *Let me be weighed in an even ballance, that God may know mine integrity.* Why? what is thy integrity *Job*, upon which thou dost so much stand? Why 'tis this: I have laboured to obey *all Gods Will. If my steps have turned out of the way, and my heart walked after mine eyes, and if* [*any blot*] *hath cleaved to my hand, &c.* Job 31. *If I have walked with vanity, or if my foot hath hastened to deceit;* and so he goes on largely, driving things to this issue, that if he had not been laborious, to walke according to all Gods Will, he would yeeld to what his adversaries charged him with, to wit, that his heart was not sincere. So likewise the Lord explaines himselfe, in describing *Davids* integrity to *Salomon. And if thou walke before me as David thy Father, in integritie of heart, and in uprightnesse, to do according to* [*all*] *that I have commanded thee,* 1 *King.* 9.4. By this we plainely see, that sincerity, sets a man to doe all that God enjoynes. Christ therefore in the new Testament, describing sincerity to the young man that thought himselfe as upright (doubtlesse) as any, *All these things have I kept from my youth:* what lacke I yet? Jesus said unto him, *If thou wilt be perfect:* that is, if thou wilt be sincere and upright indeed, in the eye of God, who is a searcher of the heart, *goe and sell all thou hast, and give to*

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the poore, and come and follow me: Part with every luſt, with covetouſneſſe thy darling ſinne, as well as with others, to which thy nature is not ſo apt, and reſigne up thy heart, to obey me in all things, ſo ſhalt thou be happy here and hereafter, Sincerity makes a man ſet all Gods will before him, as a rule to walke by, and to obey God in that part of his Will, that moſt oppoſeth that ſin, to which he is moſt enclined, as well as any other. *For all his judgements were before me*; *and I did not put away his ſtatutes from me. I was upright before him, and kept my ſelfe from* [*mine iniquity*] Pſa. 18. 22, 23. *I did not put away his Statutes from me, &c.* An unſound ſoule will not take notice of ſuch a precept, as oppoſeth his ſpeciall ſinne: ſuch a precept muſt goe for a blanke, which the ſoule throws by, and will not thinke of, but as conſcience now and then put him in minde of it, whether he will or no. But 'tis not ſo with a man in whom ſincerity is: that precept which doth moſt oppoſe that ſinne, to which he is moſt inclined, he labours to obey as well as any other. *I was upright before thee, and I kept my ſelfe from* [*mine iniquitie.*] An unſound ſoule ſets ſo many of Gods ſtatutes before him, as rules to walke by, as ſuits with himſelfe and the times, and no more. Such precepts as oppoſe his ſpeciall corruptions, or diſpleaſe the times, and ſo expoſe him to ſuffering, theſe he balkes and *puts away*, as *David* here ſaith, and cals them as the rotten Scribes and Phariſees, were wont to doe, *Leaſt Commandements*, ſmall things not to be regarded: which rottenneſſe Chriſt tooke up roundly in thoſe Ironicall words, *Whoſoever*

soever shall breake one of these least Commandements, shall be called the least in the Kingdome of God. Godly sincerity makes no difference of greatest and least, between the precepts of God, but sets all before a man as a rule to walke by, and makes the soule laborious to observe all. *Then shall I not be ashamed, when I have respect unto all thy Commandements, Psa.* 119.6.

That God may have all the glory due to his Name] That sincerity makes a man to aime at the glory of God, and not at his owne glory, is manifest by that expression the Apostle useth in my Text, *not with fleshly wisedome*, that is, not declaring our owne humane parts and gifts, to advance our owne honour and esteeme, but as the Spirit gave us utterance, so we speake in all plainnesse and sincerenesse, that so poore ignorant soule might be edified, and God glorified. Christ describing an upright man to the unsound Scribes and Pharisees, describes him (I remember) by this property, *That he seeketh not his own glory, but his glorie that sent him. He that speaketh of himselfe seeketh his owne glory, but he that seeketh his glorie that sent him, the same is* [*true,*] *and no unrighteousnesse in him, Joh.* 7.18. Christ that had no guile found in his lips, vindicated his sincerity still by this, that he sought not his owne glory in any thing he did, but the glory of him that sent him: and that man which doth thus, *he is true, and there is no unrighteousnesse in him.* That is, he is sincere, and no hypocrite as the world may falsly judge. As *Aristotle* said of a friend, that he is, *alter ego, Another* I, or *another selfe*: so may I say of a Christian, that he

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is *alter Christus*, another Christ: *as he is, so are we in this World*, saith Saint *John*. As he aimed in all things at the glory of his father; so a sincere man aimes in eating, in drinking, or whatsoever he does at the glory of God. *God forbid* (saith Saint *Paul*) *that I should glory in any thing but in Christ*. Sincerity is such a special worke of God upon the soule, that it makes a man give Christ all the glory, of all the good he does, and of all the good he has, and hopes for; and to appropriate nothing to himselfe but shame, *yet am I nothing*, saith *Paul*. Nothing but a sinner; nay, of all sinners the chiefe.

An upright man, *is a man after GODS own heart*: now looke what GOD most lookes for, that an upright man lookes most at, and labours most of all to helpe God unto. Now GOD lookes at his owne Honour and Glory in every thing, wherein he hath to doe with the creature, above any thing. He made all things for his glory; and upholds all things for his glory. There should never have been a stone laid, in the glorious Fabricke of this World, had it not beene for Gods glory: nor not a stone should have beene left upon a stone, long ere this, but the whole World should have beene turned into his first nothing, were it not for Gods glory. This a sincere man eyes, and answerably applies himselfe to GOD in all hee does; as an obedient Wife applies her selfe to that sweet carriage, that she knowes will most delight her Husband. When *Isaac* had discovered to *Esau*, that Venison was the most savoury

meate, which his soule desired, *Esau* applied himselfe to his father, and goes a hunting after it, that he might bring to his father what he most loved, and so obtaine his fathers blessing. Now God hath declared that his honour and glory is that savoury meat which his soule of all things most loves, and therefore all that are sincere children of God, they doe hunt and plot for this, in all their waies that they may bring God that savoury meat, which his soule most loves.

The description of sincerity being thus opened, I am in the next place to shew unto you, the grounds of the point; why we ought thus simply and sincerely, to have our conversation in this World. The grounds are these foure: First, because God commands it. Secondly, because God delights in it. Thirdly, because God hath appointed this and no other way unto all good. Lastly, because the World which lies in wickednesse, may be left without excuse. First, we ought in simplicity and godly sincerity, to have our conversation in the world, because God commands it. *I am the Almighty God, walke before me, and be thou perfect*; that is, *entire, sincere*, Gen. 17. 1. This Commandement God gave to *Abraham*, and in him to all us. This Commandement is not grievous, a Commandement that hath any injustice in it, that any should complaine or except against it, and therefore ought to be obeyed. For God made man, and can unmake him againe at his pleasure; and therefore may justly serve himselfe of him, and appoint him what rules he pleaseth to walke by. *I am God Almighty*] *walke before me, and be sincere.* I

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by my Almighty power made thee of nothing, and can quickly by this Almighty power, turn thee into worse then nothing: therefore walke thus and thus, as I command thee.

God did more by his Almighty power, then barely make man: God by his Almighty power made man upright: that is, not as uprightnesse notes sincerity, but as uprightnesse notes perfection. And therefore God might justly command us, (if he would) to walke perfectly, as Angels and Saints in Heaven doe. This Commandement therefore is not grievous, but full of mercy and moderation, that he commands us onely to walke before him, and be upright, as uprightnesse notes sincerity. Therefore seeing 'tis a Commandement ful of justice and mercy both, it ought to be obeyed; and so consequently, every one of us ought in simplicity and godly sincerity, to have our conversation in this world.

Secondly, as God commands us to be sincere, so he *delights* in it; and therefore we ought in simplicity and godly sincerity, to have our conversation in this World. *They that are of a froward heart, are an abomination to the Lord; but such as are upright in their way, are his delight, Prov.* 11.20. Kings, as they have Officers for necessity, so they have favourites, persons of honour for communion and delight. Now the King of Kings would have no fit persons of honour for communion and delight in this world, were there no upright men in it: and therefore we ought in simplicity & godly sincerity, to have our conversation in this World. God would live solitary and alone in this World,

without any pleasure or delight in this World, were there no upright men, nor uprightnesse in it: for God hath no pleasure in wickednesse nor wicked men. *Thou art not a God that hath pleasure in wickednesse*, *Psalm.* 5.4. The God of this World, that rules in the children of disobedience, is a God that hath pleasure in wickednesse; but the God of all the World, is not such a God; he hath pleasure onely in uprightnesse. *I know also my God, that thou triest the heart, and hast pleasure in uprightnesse*, 1 *Chro.* 29.17. And therefore we ought to walke in uprightnesse, or else we shal deprive the King of Kings, of his pleasure.

Thirdly, we ought in simplicity and godly sincerity, to have our conversation in this world, because God hath appointed this and no other way to all good. *For the Lord God is a Sunne and a Shield; the Lord will give Grace and Glory, no good thing will he withhold from them that walke uprightly*, *Psalm.* 84.11. If we would have the light of Gods smiling countenance, to shine upon our soules, which is ten thousand times more glorious, and reviving then the Sunne, we must walke *uprightly*: for the Lord God is a *Sunne* to such, and none else. *God is angry with the wicked every day*, saith the Prophet: and being angry with them every day, he cannot smile upon their soules, as the Sunne doth upon all creatures, but frowne and knit the browes against them. God dwels as a convincer and reprover, and not as a comforter, in the hearts of hypocrites. God feeds mens soules with gall and wormwood, with bitters, not with

sweets;

ſweets; with *a certaine fearefull looking for of judgment, and fierie indignation*, which have not their converſation in ſimplicity and godly ſincerity, in this world. A Hell and not a Heaven, ſhal men that walke not uprightly, have within their owne hearts.

If we would have protection, we muſt walke uprightly: for the Lord God is a *Shield* onely to ſuch. *He that walketh righteouſly and ſpeaketh uprightly, his place of defence ſhall be the munitions of Rocks, Iſa.*33.15. God is a conſuming fire, and not a defence unto the hypocrite. In a word, if a man would have grace or glory, or any good thing elſe that he can name, he muſt walke in this way to obtaine it, to wit, *in ſimplicity, and godly ſincerity*: for in no other way hath God engaged himſelfe, to beſtow any good upon man, but all evill. The Iſraelites going out on the Sabbath day to finde Manna, found nothing but a curſe; and the reaſon, becauſe out of Gods way. God will diſtribute bleſſings in his owne way: if we decline this way, God wil inflict curſes, and not bleſſings. Now upright walking is that way in which God hath promiſed to beſtow all good, and none elſe: and therefore we ought thus to walke. 'Tis fit we ſhould come to God, and not God to us; 'tis fit that unholy man ſhould conforme to a holy God; and not a holy God to unholy man.

Finally, we ought *in ſimplicity and godly ſincerity, to have our converſation in the World*, that ſo the world which lies in wickedneſſe, may be left without excuſe, both in regard of their wickedneſſe towards God, and his children. VVicked 1.

men complaine of Christ, that he is a hard master, looking to reape where he did not sow; that this and that precept is a hard saying, none can obey it. And others complaine that the world is so full of occasions and provocations, that 'tis impossible to walke uprightly. Others, that times are so hard and dead, that they cannot live of their callings, if they should deale justly, and walke uprightly. Now Christ wil stop the mouthes of all these at the great day, by setting before them those that have lived, in the same ages of the world, in the same employments in the world, under the same government of Christ in the World, and yet have kept themselves unspotted of the World, and have in simplicity and godly sincerity, had their conversation in the world: and then shal Christ *be cleare when he judges*, and liers mouthes shal be stopt, and be like the man that wanted a wedding garment. And therefore we ought in simplicity and godly sincerity to have our conversation in the world, every one in his place, that so Christ may doe this service by us against the wicked, at the great day.

2. Againe, that wicked men may be left without excuse, as in regard of their wickednesse towards God, so in regard of their wickednesse toward Gods children. Now the wicked persecute the godly with tongue and hand, and pretend just ground for their practice; that the godly are, as he falsly said of the Prophet, troublers of *Israel*, enemies to Church and State. But at the great day, the searcher of all hearts wil lay open all things according to truth; and make it plainely appeare

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to men and Angels, that they had their conversa-
tion in this world, in simplicity and godly sincerity,
and so guiltelesse of all that the wicked accused
them of, and punish them for; and then wil Christ
be cleare when he judges these wretches, for con-
demning the generation of the just. Wherefore
we ought to walke sincerely and blamelesly in
this world, that so the wicked may have no
plea for their wicked proceedings against us, or a-
gainst the righteous proceedings of Christ, against
them.

Ought we *in simplicitie and godly sinceritie, to have our conversation in the world?* Why? then let us examine our selves, and see whether we thus walke. Are ye *laborious?* that is, *constantly* laborious, *willingly* laborious; laborious *according to all your strength*, to doe *all Gods Will*, that *he may have all the glorie due to his Name?* Looke backe, and call to mind, how this description of sincerity was opened, and lay open your hearts and lives by it, and see whether they agree not. Are yee *laborious* to doe the Wil of God? Or doe yee not the *worke of the Lord negligently?* and so stand lyable to that dreadful curse denounced by *Ieremie?* Doe yee not rest in bodily exercises, which profit nothing? 'Tis the least labour in the World, to bring the outward man to duties; the labour of labours is about the heart, to bring that to duties; are yee laborious about this? Are yee watchful over your Spirits, and laborious about your inward man, that this in every thing, may goe along with the outward man to obey God? 'Twas that the Lord of old upbraided Jer. 48. 10

his people withall, that they were laborious according to the outward man, to come to Church, and to be at all divine exercises, but they were careleſſe reſpecting their hearts, which God moſt lookt at, and let this runne looſe after vanity. *And they come unto thee, as thy people commeth, and they ſit before thee as thy people, and they heare thy words, but they will not doe them: for with their mouthes they ſhew much love, but their heart goeth after their covetouſneſſe, Ezek.33.21.* God moſt lookes at the heart, how that is entire too, or looſe from himſelf. Are ye moſt laborious about that, which God moſt looks at? or do ye not leaſt mind that which God lookes at moſt? In this conſiſts the power of godlineſſe, to be laborious about the inward man, to bring this to be obedient to the Will of God (*My Sonne give me thy heart.*) Neglect this, and thou wert as good ſit ſtil, as labour at all about thy outward man, to bring that to be holy: thy labour about outſide holineſſe, is to God as the cutting off of a dogs necke: and God wil upbraid thy labour, as he did thoſe hypocritical Scribes and Phariſees, who *waſhed the outſide of the Cup and Platter.*

Poſſibly ſome of you may thinke, that you hold weight wel enough by this: That you are *laborious* according to the outward man, and according to the inward man, to doe the Will of God: but put in one weight more into the Scales & Balance of the Sanctuaray, to wit. this; Are yee *conſtantly* laborious to doe the Will of God? Tell me which way the Scales turne now. Sincerity makes a man *conſtantly* laborious to doe the Wil of

of God, as you have largely heard; doe you thus labour? Or are ye not quickly weary in well-doing; so weary as to leave off the work? Thou art watchfull over thy spirit to day; but art thou not as careleſſe about it to morrow? The godly are ſubject to wearineſſe, and *fainting in their minds* (as the Apoſtle intimates) in their labouring about, and watching with an unruly heart; but they are never ſo weary, as to give over the work. *David* was *wearied* often with his *groanings*, they were ſo deep, and breathed out ſo many precious Spirits; but yet as freſh ſtrength came, he kept on groaning ſtill, under the heavy burthen of a bad heart, and never left labouring about his ſpirit, to bring it to be more and more compoſed, entire, and one with God as long as hee lived. But unſound Chriſtians are quickly weary in labouring about their hearts, juſt in that ſenſe which God is ſaid to bee weary of repenting *Jer.* 15.6. *Thou haſt forſaken me* (ſaith the Lord) *thou art gone backward; therefore will I ſtretch out my hand againſt thee, I am weary of repenting.* That is, I will repent no more: I will forbear the execution of my threatnings no longer. So rotten hearts are wearied with repenting, ſoul-ſearching, and ſoul-watching, that they will repent no more, nor maintain inward induſtry about their ſouls no more; but judge of it upon a little triall, as that which will ſhorten their lives, or at leaſt, utterly end the felicity of their lives, and at laſt cry it down, as an unneceſſary and unreaſonable ſervice. Is it not thus with you?

Poſſibly yet ſome of you may think, that you hold

hold weight well enough, by the ballance of the Sanctuary. But put in one weight more, and tell me which way the scales turn then. Are ye *willingly and cheerfully laborious*, to doe the will of God? Doe you finde any soule sweetnesse, in your soul labours? Or are they not as the disease of the stone, strong tortures, without the least tang of sweetnesse? Is it not as death unto thee, to be searching, humbling, watching and observing thy spirit, a day? Doest thou not shunne and avoid occasions, as much as thou canst, that may make thee to looke in upon thy spirit, to check it in its vain way, as that which is like the pricking of thy *right eye?* Doest thou not make frivolous excuses, and needlesse businesse, to put by *Davids* opportunities, of private commerce with God and thine own soul? as one that findeth no pleasure nor profit, in this service of God? Doest thou not wish that prayers were over, Sermons over, the Lords day over, that thou mightest be selling Corne, and following thy secular employments, and carnall sports and delights, as those wherein thou findest more soul-content, then in any divine thing? *'Tis a joy to the just to doe judgement*, saith *Solomon*. 'Tis the sweetest pleasure in the world to an upright man to be in upright, holy wayes, doing uprightly to God and man. Gods word, Gods ordinances, Gods people, God service in every part thereof, are all transcendently sweet to an upright soul: *Sweeter then honey*, that is, sweeter then the sweetest earthly content. And the more spirituall, divine duties and exercises are, the more pleasing and taking

king ſtill, to an upright ſoule. Duties of moſt ſeriouſneſſe and ſtrictneſſe, are of moſt ſoul-ſweetneſſe to him. Is it thus with you?

Poſſibly yet ſome of you may thinke that you hold weight well enough, by this balance of the Sanctuary. But put in one grain more, and tell me whether thou be not found too light then? Are ye laborious *according to all your ſtrength*, to doe the will of God? Doe you *reach forth* and *preſſe forward*, as Saint *Paul* ſaith? that is, put out all your ſtrength to obey the will of God? this in Scripture, where ſincerity is preſſed unto, is called a ſerving of God with *all our hearts*. You take a little pains to obey the will of God, but could you not take a great deale more if you liſted? 'Twas the unſoundneſſe of the Jews, that when they could have brought Males and legitimate ſacrifices, they brought (to ſave their purſes) maimed and deformed ſacrifices. And ſo 'twas the unſoundneſſe of *Saul*, that he could have killed *Agag* and the fat of the cattell, as well as the reſt of the Amalekites, if he would. And is it not your hypocriſie, that you could doe a great deale more to pleaſe God, then you doe, if you liſted? Doe not by and ſelfe ends make you pluck in your horns, and ſuſpend your ſelves, parts and abilities from Gods ſervice? Doth not the fear of the loſſe of your liberties, livings, lives, and the like, make you ſpeak leſſe for God, and doe leſſe for God, then he hath given you ability and opportunity to doe? Doe yee not put forth your parts in the ſervice of God, in reference to the ſafety of your skin, and not in refe-

rence

renece to Gods command, which calls for all our might in his service?

If you tell me that you hold weight yet by the balance of the sanctuary, why? put in yet one grain more, and tell me whether the scales do not stand without poising either way. Are yee laborious according to all your strength, *to doe all Gods will?* according to that holy rule, *Deut.* 15. 5. *Onely if thou carefully hearken unto the voice of the Lord thy God, to observe to doe* [*all these Commandments*] *which I command thee this day.* You doe with *Herod*, by means of powerfull preaching and sharp affliction, reforme *many things* peradventure, but do ye labour to reform all things? To divorce your selves from your *Herodias*? To pull out right eyes, and to cut off right hands? To mortifie your *members which are upon earth*; that is, the sins of your souls, which are as deare unto you as the members of your bodies? or doe ye not spare *Agag*, and the fat of your lusts? pleasing sins, and profitable sins? Doe you observe doctrine and discipline, matter and manner in the worship and service of God?

You pray, but doe yee pray *fervently?* You pray, but doe ye *watch and pray?* You heare the word of God, but doe ye *take heed how ye heare?* You receive the Sacrament, but do ye *examine your selves and so eat?* You goe to the house of God about holy duties, but doe ye *look to your feet*, when you approach so neer unto God? you give to the poore, but doe you give cheerfully? you give, but doe you give liberally? You know the Scripture calls for manner as well as mat-

matter: manner is all in all with God. And sincerity is such a speciall worke of God upon the soul, that it makes a man laborious to do every divine thing exactly, according to that divine manner which God in his word prescribes. 'Tis not thus with an hypocrite: he is led by customs; and makes it a matter of conscience not to swerve from these, how incongruous soever to the word of God; or else hee is fearfully given over to a careless spirit, to doe divine things, as hits, he cares not how; any way, or no way, all is one. Or else, he is desperately pinned to his own will, being wiser in his own eyes then ten men that give a reason. Thus and thus he will walke, say all the world what they will: is it not thus with you?

If you tell me, that yet you hold out weight by the balance of the sanctuary, I am glad; yet possibly you may be one grain too light. Are ye laborious to doe all Gods will, *that God may have all the glory due to his name?* Doe ye not sacrifice to your own nets, and take the glory to your selves of your labours like *Herod?* When men applaud you, is not this to you, as the rubbing of a Parrat upon the head, very pleasing, and that which makes you hug your selves within your own thoughts: *Is not this great Babel which I have built?* Could such a thing have been done, if I had not done it? Or could any man have done it so well as I? Looke in upon your spirits before, but especially after divine duties, and see whether you doe not seeke your selves in them, more, then the glory of Christ. Doe ye not give almes to be accounted liberall men, and that the

poore

poore may applaud you for good men, and good house-keepers? Doe ye not *blow a trumpet, when you give alms?* that is, so distribute your charity, as may be most advantagious to your own repute in the world? Do ye not let your left hand know still what your right hand doth? Are ye not dampt in your designes of charity and bounty, when vis to go forth in such a way, as if it were *cast upon waters*, or into the bottom of a well, where no eye can see, nor no tongue speak of your good works, nor no likelyhood of the least return? Do ye not looke for much observance, from such to whom you doe much? And repent of your kindnesse, when men doe not answer it in thankfulnesse? Doe ye eye Christs command, and out of love to him, give upon all just occasions as unto him? Are those that are religious tendered and succoured by you in their bonds and miseries, *as if you were bound with them*, according to the divine rule?

Doe ye not in prayer, more looke at words and expressions, then to your spirits? Doe yee not *pray in the market places?* That is, so pray that others may observe you, and blaze abroad that you are very devout persons? Are yee not industrious to pray well (as you call it) in publike, and careless and perfunctory, when you pray in private? Are ye not more constant a great deale, in the performance of publike, then in the performance of private prayers, where there is no observer nor applauder but God, which sees and hears in secret? Doe yee not after prayer, lug your own gifts, and admire your apt expressions,

dexterity

dexterity of utterance; and to thinke much, that you have no more thankes given you for your paines; and that those that joyned with you, were no more affected? Doe yee not pin your spirits to your owne acute studied formes, and prayers in print, *boasting of things made ready to your hand* (as the Apostle speakes) and scoffe at the *spirit of grace and supplication*, Zech. 12. 10.

Doe ye not preach your selves and not Christ; and more looke at words then matter; to please men, then to please God? Doe ye labour to approve your selves to every mans conscience, or to every mans fancie? Doe ye not put plaine truths into abstruse tearms, a new coat upon old divinity, and strive to soar in drie Metaphysicall strains, above your owne and others apprehension? Doe ye not *build hay and stubble*, upon the true foundation? the opinions of Fathers and Schoolmen, and the tenents of proud time-servers, whom God hath given over to a *Spirit of delusion to believe lies, because they received not the truth in the love of it*? Doe ye aime at conviction, conversion, or ostentation in your preaching? Doth it not almost make you sicke like *Ahab*, that your elaborate Sermons in places of eminent note, have not yet brought you to a fat living? Do ye not preach *Christ out of envy*, as the Apostle speakes, to bring about your wicked designes, and to vend your malicious spirits against the godly? Doe yee not wrest the word of Christ, to confirme your time-serving tenants, and to maintain your voluptuous loytering life? And if

so:

so: is this *in simplicitie and godly sinceritie to have your conversation in the world?*

To you that by what hath been said, see, that you are yet unsound at heart, that you do not in simplicitie and godly sinceritie, order your conversation in this world, I have three things to say: Labour to be affected with your unsoundnesse; Then judge you selves, that you may never be judged of the Lord: And then beg the cure of your foule disease.

First, labour to be affected with your unsoundnesse. This is the killing mischief of hypocrisie, that it is hard and difficult, throughly to bee found out, and truly to be bewailed. Hypocrisie is *vitium latens, vitium transfigurans, vitium adulans, & vitium obdurans:* a hidden, a transforming, a
1. flattering, and a hardning vice. 'Tis a hidden vice. *The heart is deceitfull and desperately wicked, who can* [*know it*] (saith the Prophet.) *The spirit of a man may know the things of a man*, but deceit and guile, this lurks and skulks in such hidden corners of the heart, that the spirit of man does not know it. And hence it is, that multitudes think themselves very sincere, which yet are very unsound. A man may discerne drunkennesse, swearing, and whoring in himselfe, and yet all this while, be utterly unable to see the hypocrisie of his spirit: and hence 'tis, that you shall have drunkards, swearers, and whore-masters to confesse these vices, and yet plead for the goodnesse of their hearts and meanings too.

2. When the unsoundnesse of the heart is discovered by the word and Spirit of God, then hypocrisie

crisie becomes *vitium transfigurans*, a transforming vice. The heart strives now, to put fair glosses upon foule matters; to put a beautifull vizard upon the ugly face of sinne; and to appear in the eye of a wakened conscience, quite of another colour; or at least nothing so ugly, as the Word of God would make it to be.

If this will not stop the mouth of complaining conscience, then it becomes *vitium adulans*, a flattering vice. The heart tells conscience now, that it is true, things are bad, but God is very good: hee is not *extreame to marke what is done amisse*; a thousand worse persons have found mercy, and are gone to Heaven, and therefore thou needst not so much trouble thy selfe, O my soule. *Hee that beleeves makes not hast*; it is time enough yet, to amend all that is amisse, and to bee as good as the best. 3.

All this while that is is a *hidden vice, a transforming vice, a flattering vice*, 'tis *a hardning vice*. All the while hypocrisie lies hid, and after it is discovered, and shifts and flatters, it insensibly hardens; so that whilst *deceiving*, the soule is miserably deceived, and then becomes *past feeling*, conscience being *seared with an hot iron*: that is, God utterly leaving conscience, to doe any office any longer for him, in checking such a shifting shuffling sinner in his sinfull way. And when this worke is done upon any soul, you may leave tolling, and ring out; for hee is dead and gone for ever. 4.

Now because hypocrisie is of such a shuffling subtile nature as this, tis very hard for a man to become truly sensible of it, and throughly affected with it: and therefore I exhort you, which are convinced by what was formerly delivered, of your unsoundnesse, first to labour to be truly sensible of it, and deeply affected with it. Tis a vice that of all vices, puts you into the furthest unlikenesse to God, and the neerest likenesse to the Devil. It puts you into the furthest dissimilitude to God, of all vices: for God is *most upright*, saith *Isaiah*. *Thou* [*most upright*] *doest weigh the path of the just*, *Isaiah* 26. 7. God is *most upright*, and an hypocrite of all men least upright: and therefore, an hypocrite of all men, is least like God, and yet most like the Devil; of whom I may say, as the Lord of the Leviathan, *He is King*, saith God, *of all the children of pride*: So is the Devil, king of all the children of hypocrisie. As 'tis said of God, that he is *most upright*; so it may be said of the Devil, that he is most guilefull; an arch-hypocrite: and therefore guilefull persons are most like the Devil; and the more guilefull, the more like: and hence is *Elymas*, who was *full of all subtilty*, by way of eminency, called *The childe of the Devil* by Saint *Paul*, who knew well how aptly to stile hypocrites.

'Tis a vice that turnes a man into a Devil, and God into fury fiercer then the Devil: for the Devil is but Gods creature, and therefore though his fury be unexpressible by us, yet it is finite in it selfe; but Gods fury against hypocrites

crites is infinite; and therefore you shall finde him spending a whole Chapter, in breathing out woes against hypocrites: and therefore Hell as the most suitable place, and the greatest torments in Hell, as the most suitable thing to an infinite fury, is reserved as a peculiar portion for hypocrites. Were infiniteneſſe communicable, and by a finite creature susceptible, no lesse then infinite furie, should hypocrites burn in.

When thou hast by such considerations as these, brought thy spirit to bee truly affected with thy unsoundneſſe, then judge thy selfe for it, that thou maist not bee judged of the Lord. Judge thy selfe as one most injurious to Christ and his glory, of all men. Judge thy selfe as a Traitor to the King of Kings: as one that hast craftily conspired, with the Devil and thine own heart, to keep out Christ from ruling and and raigning in thee: as one that hast subtilly betrayed the honour of God, in every action thou hast performed, seeking thy selfe under pretence of seeking him. Judge thy selfe as a cheater, that hast been cunning to deceive the godly, and thine owne poor soul. Judge thy selfe as a selfe-soule-murtherer, that hast craftily baffled thine own Conscience, that Gods Word might not convert and turne thee from thine ungodly course, and so save thy precious soule. Judge thy selfe as a *Judas*, that kissest Christ, bowest and cringest to Christ, and yet betrayest and crucifiest Christ. In a word, judge thy selfe as a right hand of the Devil, by which he hath done a great deale of mischiefe: Judge thy selfe as a

capitall offender, as a sinner of all sinners the chiefe; and then beg pardon.

And intreat God to cure the foule disease of thy heart. Tell him how long this disease hath been upon thee; and what a loathsome creature it hath made thee; and what a prime vitall part it is fastened upon; and how neer perishing thou art; and how it is past the cure of all other Physicians and Surgeans; and that there is but one way with thee speedily, if thou hast not remedie forthwith from him; and that thou hast nothing of thine own, to satisfie him for the cure of it; but hast a friend, Christ, that will pay all. Remember this, to beg him, who *fashioneth all mens hearts alike*, to mend thy bad heart with a new one, according to his promise. Onely a new heart, is an upright heart; and this God hath promised to give, and this thou must urge, and beleeve, and wait: and this way shalt thou be healed, helped and saved.

To you which upon examination finde, that you doe *in simplicitie and godly sinceritie, order your conversation in this world*, I have onely this to say, you doe no more then you ought, and therefore there is no place for boasting. 'Tis our beauty in Gods eye, to be vile in our owne eyes, what ever our parts and endeavours bee. Thy uprightnesse of integrity, comes farre short of that uprightnesse of perfection, in which thou wast created: and therefore when thou hast done all that thou canst, *yet say that thou art an unprofitable servant*: a man that comes far short of what thou shouldest be, and of what once thou wast.

But

But that which I would rather ſtand on a little, is this; Thou that walkeſt ſincerely, doeſt no more then thou oughteſt, and therefore goe on. The Apoſtles exhortation to the *Hebrews* ſhall be mine to you: *Looke diligently leſt any man faile of the grace of God, leſt any root of bitternesse ſpringing up trouble you, and thereby many be defiled, Heb.* 12. 15. We have that within us, and that without us, which will corrupt our ſimplicity, and turn us aſide from our ſincere converſation, if wee doe not watch over our ſelves. Where ſimplicity is, hypocriſie is not wholly extirpated; ſome remainders of this foule evill are in the beſt heart; and theſe roots of bitternesſe, if you be not ſtill labouring to grub up, they will quickly overgrow ſincerity, and all good in the heart. 1.

And as wee have that within us, which will quickly ſeduce us from that ſimplicity which is in Chriſt; ſo we have that without us too, which will doe the like, if we be not very watchfull, to wit, the Devil and his children. The Devil is an arch-Apoſtate himſelf, and he labours might and main, to make all the ſons of men, to fall from grace and goodneſſe as hee hath done; that ſo every one, may bee as neer like himſelfe, in ſinne and miſery, as may be. *He goes about like a roaring Lion, ſeeking whom he may devoure* (ſaith the Apoſtle.) A thouſand wiles hath the Devil to corrupt our ſimplicity; and hee is more laborious about this, then about any deſigne againſt the ſoule of man. The Devil is not ſo laborious, to make a breach upon a mans faith or patience, or the like, as upon a mans ſincerity: becauſe he

knows that every breach made upon this, is a stab to the heart, which will kill the soule for ever, if God doe not admirably cure it. If labour will accomplish this designe, the Devil will not neglect that: *he goes about seeking whom he may devoure.* If terrors and affrightments will accomplish this designe, the Devil *will rore like a Lion*, against a mans soule, as if he would teare him to pieces, and suddenly throw him into that bottomlesse pit, without all redemption. If flattery will be more prevalent then terror, to bring about this designe, the Devill will *transforme himselfe into an Angel of light*, and promise to *all the Kingdomes of the World*, to winde us about to him.

And as the Devil is laborious about this designe, so he hath many Apostate children, such as have *lost that good that they seemed to have*, and these, as their father, being more like their father, then any of all his children beside, labour tooth and nalle, not onely passively by example, but actively by promises and threatnings, especially in these last dayes, to turne aside soules from simplicitie in doctrine and manners; and by their devillish craft have turned away many; so that many have made shipwrack of faith and a good conscience, and are gone in the way of *Balaam* the sonne of *Bosor* that arch-hypocrite, studying and labouring to mischeive Gods people, for preferments and honours in the world; *speaking lies in hypocrisie, having their consciences seared with an hot iron.* And therefore 'tis but needfull and seasonable, that I exhort you to looke

to

to your spirits, and take heed of these bitter roots, that yee bee not defiled by them. Remember what God saith by the Prophet Ezekiel, *When the righteous man turneth away from his righteousnesse which he hath done, and committeth iniquity, all the righteousnesse which he hath done, shall not be mentioned, but in his trespasse which he hath trespassed, and in his sin which he hath sinned, in them shall he dye*, Ezek. 18. 24. And if once you wax weary of well-doing, and decline sincere walking, all thy former integritie shall not so much at once be mentioned to thy comfort, but to thy terrour often shall it be by way of upbraiding, mentioned to thy conscience here, and to the aggravation of thy condemnation hereafter, as one that hast tasted of the powers of the word to come, of the sweetnesse of the spirit of grace, and yet after this, hast grieved, opposed, and done despight against it.

Having therefore put your hand to the plough, look not back: having begun in the Spirit, doe not end in the flesh: having begunne to order your conversation sincerely and uprightly, so continue unto the death, what ever you undergoe in life. All afflictions for righteousnesse sake, shall be tolerable, comforable, and at last augment your Crowne. They shall bee tolerable when at height: for no triall shall bee above your strength: *God is faithfull by whom you are tempted, who will with the temptation shew a way to escape.*

They shall not onely bee tolerable, but they shall bee also comfortable, when at the very

height, *For as the afflictions of Christ abound in you, so shall your consolations abound by Christ* (as the Apostle saith.) The prereception of bitters, makes sweets the sweeter.

3. Finally, they shall be profitable, to augment your Crowne of glory in the life to come, *Blessed are ye when persecuted for righteousnesse sake, for great shall be your reward in heaven* (saith Christ.) And this reward shall come quickly, which addes to the worth and excellencie of it: *Behold, I come quickly, and my reward is with me, wherefore hold that fast which thou hast, that no man take thy Crowne*, Revel. 3. 11.

The second Sermon.

2 Cor. 1. 12.

For our rejoycing is this, the [*testimonie of our conscience*] *that in simplicitie and godly sinceritie, not with fleshly wisdome, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.*

THe second proposition, now in order to be handled, is this, *That conscience can give testimonie, concerning the simplicitie or hypocrisie, of a mans conversation.* Paul's conscience gave testimony with him, that in simplicitie and godly sinceritie, he had behaved himself in preaching and living, in life and doctrine, as a faithfull Minister of Christ ought to

So likewise his conscience bore witnesse with him, concerning his sincere and holy desires, towards his brethren and kinsmen according to the flesh. *I say the truth in Christ, I lie not, my conscience also bearing me witnesse in the Holy Ghost, that I have great heavinesse, and continuall sorrow in my heart; for I could wish my selfe were accursed from Christ for my brethren, my kinsmen according to the flesh, Rom. 9. 1.* Jobs conscience also gave testimony concerning his integrity. *Let me be weighed in an even Balance, that God may know mine integrity.* By this, and many such like expressions of his, 'tis most plaine, that his conscience could give testimony concerning his conversation, what it was, whether good or bad. *Davids* conscience did the like. *Then, O Lord, shalt judge the people: judge me, O Lord, according to my righteousnesse, and according to mine integrity that is in me.* Psal. 7. 8. A large induction of particulars to this purpose, might easily be made, but I rather take another way to confirme this point.

The truth of this point (I conceive) wil be better confirmed and opened, by setting before you what conscience is; and then you wil plainly see what conscience can doe, and doth doe, in the soule of man. Conscience is better felt then defined, for ought that I can yet finde, among the learned. *Conscience is a part of the understanding, in all reasonable creatures, determining of their particular actions, either with them or against them,* say some. *Conscience is a reflection of the soule upon it selfe,* say others. *Conscience* (say I) *is a naturall power which the soule of man hath, above all unreasonable*

sensible creatures, to compare his dales by some rule; and according as his water agrees or disagrees with that rule, so answerably to bear witnesse with or against him.

First, conscience (say I) is a *naturall power, &c.* My meaning is, conscience is an ability, wherewith God endowed the soule of man by creation, as with other gifts and abilities, for his comfort, if he walked wel; for his terrour if he walked ill. We may not imagine, that conscience came not into the World, untill after *Adams* fall: this were to suppose *Adam* in Paradice, to be a man without conscience. Conscience indeed as an Accuser and Condemner, came not into the World, untill after *Adams* fall; but Conscience as an Accuser, Acquitter, and Comforter, was in *Adam* before his fall. As long as *Adam* obeyed the Commandement of God, there was no cause that Conscience should accuse him, but as soone as he disobeyed Gods Commandement, conscience flew in his face, as appeares by his flying from the face of God. Which plainely shewes us this truth, that conscience was in *Adam* before his fall, but did not begin to accuse, till *Adam* began to sin.

Secondly, Conscience (say I) is a naturall power *which the soule of man hath, &c.* Now whether this power be in the understanding onely, or partly in the understanding and partly in the will, I finde controverted amongst the learned. My opinion, I here humbly lay down, but I undertake not to state and determine the controversie. This power we speake of, I conceive to be a reflect act of the practicke understanding onely, transcendently

deatly seconded by the power of the holy Ghost: Saint *John* confirmes the first, that it is a reflect act of the practicke understanding onely, where speaking of this power in the soule, saith, *And hereby we doe know, that we know him, if we keep his Commandements*, 1 *John* 2. 3. That is, as if *John* had said, We do view our wales by the Word of God, (which is an act onely of the understanding) and finding them to be in some measure levell with that holy rule, we have this comfortable reflection backe upon our soules, that our faith is not a fancy, but a faith which worketh by love, and so sincere and living: which reflection, is no other, as I conceive, but an act of the understanding, collecting a divine conclusion from divine premisses. He that keepeth Gods Commandements, knoweth God savingly; that he may safely conclude: but I doe keepe the Commandements of God, this I know, for I have viewed the Commandements of God, and my life by them: and therefore I know, that it; I am assured that I truely and savingly know God: which is no other, but that power in the soule which we call conscience.

The Apostle Saith *Paul* (I conjective) confirmes the second, that it is a reflect act of the understanding, *transcendently seconded by the Holy Ghost*, where he saith, *My conscience bearing me witnesse in the Holy Ghost*, 1 *Rom.* 9. 1. That is, my conscience transcendently seconded and assisted, by the holy Ghost, doth strongly testifie to my soule, that I am full of bowels towards my kinsmen after the flesh, and could doe any thing, or suffer any thing for their good. The order according

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to which the holy Ghost strikes in with conscience, is this. The understanding makes a double proposition, one grounded in the VVord of God, the other in the heart of man: as thus, He that keepeth the Commandements of God, truely loves God; this proposition is grounded in the word of God; but I doe keepe the Commandements of God; this is grounded in the heart of man: And then drawes a conclusion from both; therefore I doe truely love God. This conclusion whilst holy, and drawne from divine premisses, to wit, the word of God, and the grace of God in the heart of man; the Spirit of God strikes in with the soule, in making this conclusion, and assists the weake soule, so that he concludes thus with *strong confidence*, that he truely loves God: and not onely secretly assistes, but seconds, and saies the same thing to man, that his owne spirit doth. Then is fulfilled that of the Apostle, *the Spirit beares witnesse with our spirits, that we are the Sonnes of God.* If the premisses be corrupt, which the understanding makes, (for the minde makes propositions suitable to the light that is in it, from which to argue the goodnesse or badnesse of man) then the Divell that lying spirit, strikes in and seconds the soule, in that corrupt conclusion, which he collects from corrupt principles, concerning himselfe: So that now the deluded soule is peremptory and wise: then ten men that give a reason; in these is fulfilled that of the Apostle, *Their minds and consciences being defiled.*

Thirdly, I affirme conscience to be a natural power, which the soule of man hath [*above all un-*

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reasonable creatures, &c.] Brutte beasts have no conscience: and yet they better serve God in their kind, then many of us which have conscience. Brutt beasts want reason, and therefore are not capable subjects of conscience; and yet against reason, and against conscience, man oftimes does worse then a beast.

Fourthly, conscience (say I) is a natural power which the soule of man hath above all unreasonable creatures [*to compare his waies by some rule; and according as his waies agree or disagree with that rule, so answerably to beare witnesse with, or against him.*] By the former part of this description, is shewed unto us; what conscience is according to its being in the soule: *It is a naturall power, &c.* By the latter part of this description, is shewed unto us, what conscience is according to its Office in the soule.

The office of conscience, according to the description here given, consists in two things. First, conscience *compares a mans waies by some rule.* Secondly, conscience *beares witnesse with or against a man, according as a mans waies agree or disagree with that rule.* First, say I, *conscience compares a mans waies by some rule.* If the understanding be enlightned with the truth, to wit, the word of God, then conscience compares the waies of man by a perfect rule, to wit, the word of God. But if the understanding be enlightned, with natural and moral principles onely, then conscience compares a mans waies according to these principles onely, and so by an imperfect rule. For in my judgement, with submission to better, that con-

conscience in every man follows that light which the understanding holds up unto it. This I know, that a man may and often doth goe against conscience: but conscience goes not against that light, which the understanding holds up unto it. A man may outwardly say this or that, contrary to the light of his understanding, but conscience inwardly speakes at the same time, according to that light. I will further cleare this unto you, by an apt example. *Paul* you know zealously persecuted the Church of God, and his conscience (for ought that I can finde) never checkt him, but doubtlesse, rather acquitted him, for it; I meane as long as he remained unconverted. And the reason, I thinke, is sufficiently rendered, where 'tis said, that he *did it ignorantly*. That is, according to that light which his understanding held up unto him, he though the did God good service, in shedding the blood of his Saints, which me thinkes makes manifest what I say, that conscience still follows the light of the understanding.

The Apostle *Paul* persecuted the Church of God, and yet obtained mercy, because (saith the Text) *he did it ignorantly*: he did out of conscience (as I may say) shed the blood of the Saints. But now the most men have received the knowledge of the truth; and therefore if now men persecute the Saints of God, either in heart, tongue, or hand, they goe against knowledge, and so consequently against conscience; for conscience followes the light of the understanding, and so comes neere the committing of the unpardonable sin: to the committers of which God hath said,

said, there shall be no mercy shewed, either in this world, or in the world to come.

Here I would have you observe this, for the further clearing of what hath beene said, *That the Word of God is the rule, by which conscience compares the waies of men, so far-forth as the understanding is enlightned by the Word of God, and no further.* So far-forth as the understanding is ignorant of the Word of God, so far-forth conscience is silent. As long as Saint *Paul* knew not lust to be a sinne, conscience never accused him for lust as a sinne. And this surely is one reason why many shun the preaching of the Word of God, and the study thereof, lest by *encreasing knowledge, they should increase griefe*, as *Salomon* saith: lest by this meane they should come to the knowledge of their sins, and so conscience pull them by the throat for them. Of such as these the Apostle Saint *Peter* speakes, where he saith, *Of this they are willingly ignorant, that by the Word of God the Heavens were of old, and the Earth, and the World that then was perished.* 2 *Pet.* 3. 4, 5. That is, they did purpolely doe as much as in them lay, to put out that light which was in their understandings, which told them that he which at first made the Heavens by his Word, and did by his Word destroy them with Water, would one day againe destroy them with Fire and Brimstone: this they did labour to keepe themselves ignorant of, that so they might without checke of conscience, goe on in their sins.

To such as these, I may truly say with the Apostle, *If our Gospel be hid, it is hid unto those which perish, in whom the God of this World hath blinded*

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the minds, of them which believe not, leſt the light of the glorious Goſpell of Ieſus Chriſt, who is the Image of God, ſhould ſhine unto them, 2 *Cor.*4.3,4. He that keepes himſelfe in ignorance, that his conſcience may let him goe on quietly in wickedneſſe, loves to goe to Hell without controll. Thou that canſt not endure, that thy conſcience ſhould reprove thee ſecretly, 'tis no wonder that thou canſt not endure, that thy Miniſter ſhould reprove thee publikely. Thou that canſt not endure that thy conſcience ſhould reprove thee for ſinne now, muſt endure whether thou wilt or no, conſcience to torment thee for thy ſin, hereafter.

The ſecond thing that I would have you to obſerve is this, *That conſcience doth compare all a mans waies with the rule of the Word, ſo far-forth as the underſtanding is enlightned with the word.* All that light which the underſtanding hath received from the Word of God, conſcience takes it and makes it a rule, by which he meaſures all a mans waies, thoughts, words, and deeds, to trie what agreement or diſagreement there is, between them and the rule.

That conſcience compares the thoughts of men by the Word of God, ſo far-forth as the underſtanding is enlightned by the Word, as well as words and deeds, is manifeſt by the language of the Apoſtle, where he ſpeakes of the Gentiles on this wiſe, *Which ſhew the worke of the Law written in their hearts, their conſciences alſo bearing witneſſe, and their [thoughts] the meane while accuſing or excuſing one another,* Rom.2.15. Divine light ſo far-forth as it ſhines into the hearts of heathens, con-

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science makes use of it as a rule, by which to examine their very thoughts, and so answerably to accuse or excuse them, as their thoughts are found to agree or disagree with the rule. S. *Paul* likewise confirms this truth. *I say the truth in Christ, I lie not, my conscience bearing me witnesse in the holy Ghost, that I have great heavinesse and continuall sorrow in my heart, for I could wish my selfe separate from Christ, for my kinsfolke in the flesh.* Saint *Paul* here tels us that his conscience did beare him witnesse, that his thoughts and desires were thus and thus sincere, respecting his brethren; which conscience wil never doe, before he hath levelled a mans thoughts and desires by the word of God, and found them to be so: by consequence then it is manifest, that conscience compares a mans thoughts by the rule, as wel as his words & deeds. Rom. 9. 1.

Conscience keeps Court in the heart, and therefore can and doth observe our thoughts as wel as our words and deeds. Conscience keeps a Court of justice in the heart, and sits upon the life and death of the soule, which is ten thousand times more precious then the body; and therefore wil not spie this and that, and let other things goe, which the word condemnes, as well, and as plainly, as it doth any thing else. The word of God you know condemns evil thoughts as wel as evil words, and not onely grosse evil thoughts, as thoughts of murder, adultery, and the like, but *vaine idle thoughts*; and therefore conscience can do no lesse, as Gods Vice-gerent in this lower circuit, but examine these, as well as words and deeds, by the rule of Gods word, to see how they agree to or di-

disagree from it. Which worke when conscience hath exactly done, then it *beares witnesse with or against a man, answerably as a mans wales agree or disagree with this rule*: which is the last clause in the description of conscience, and comes now according to order and method to be a little opened.

Conscience when he hath compared a mans wales by the rule, and exactly found out how they agree with, or agree from it; the next thing he doth, is, he beares witnesse with, or against a man. This clause I adde, in the description of conscience; because 'tis a divine power placed in the soule of man, to be as it were a Judge betweene God and man. Conscience takes notice of things together with God, and compares them by the rule together with God, and then pronounceth sentence with or against man, for God. First I say, conscience takes notice of things together with God: and hence it is, say the learned, that this power in the soule is called Conscience. *Scire* (say they) is said of him which knowes one thing alone, so as none else knowes it with him. *Conscire* is said of three or foure, which know some secret together. *Conscience* therefore, must needs signifie a combination of two at the least, in the knowledge of some secret thing. Now this combination cannot be between man and man; for man doth not know the secrets of my heart, no further then as I reveale them to him: this combination neither cannot be betweene man and Angels, for they doe not know the secrets of of my heart together with my

selfe.

selfe. This combination then must needs be, between God & man. God knows all our thoughts, *There cannot be a thought hid from thee*, saith *Job* of God. And he knowes all our words and deeds: *all things are naked before him, with whom we have to doe.* And man also by a gift from God knowes together with God, his thoughts, words, and deeds; and compares them by the rule together with God; and then beares witnesse with or against himselfe to God: and this gift we therefore call Conscience. Job 42. 2.

Here note this, *That conscience beares witnesse with or against a man, no farther then his waies agree or disagree with the word of God.* There can be no bribing of conscience, to speake better or worse of any to man to God, then his waies deserve. Conscience beareth witnesse against a man, when having compared the waies of man by the word of God, he findes them to disagree from it. But here possibly some of you may say, Doth any mans conscience beare witnesse against himselfe? against his owne Land-lord, in whose house he dwels? To this I answer, yes. The Apostle confirmes this, where he saith, *If our hearts condemn us, God is greater then our hearts, and knoweth all things*, 1 *John* 3. 20. *If our hearts condemne us, &c.* Conscience will give testimony and sentence, against the very wombe that beares him, if wicked; and so far-forth as he knowes it to be wicked. Conscience cannot now give an exact testimony, nor an exact sentence against a sinner, because the understanding holds not up unto it an exact light: *We know but in part*, though God *know all things*;

and knowing but in part, conscience yet can doe his Office but in part; but what he does is faithfull and righteous, according to the light which the understanding holds up unto him. But hereafter when we shal all appeare before the judgement seat of Christ, Christ wil by his Almighty power, set up a glorious light in every mans understanding, so that they shal know all things done in the body, whether good or evill, as compleatly as Christ himselfe, and then conscience will speake as plain and as broad as Christ himselfe: and hence 'tis that men shal stand silent before the Judge of all the world.

The testimony which conscience gives against a man now, is very audible: so audible that it causeth the merriest heart, in the midst of laughter to be sad. It will make the stoutest sinner stoope, his heart to ake and shake within him, and his countenance to gather blackneſſe. But at the great day, it will make every sinner in *Belshazzars* case, and worse, when he saw the hand-writing in the wall. It will make sinners at their wits end: to *wish for Mountaines to fall upon them and cover them*, or dispatch them utterly.

Conscience beares witnesse with a man, when having compared his waies by the rule, he findes that they agree therewith. So audible and so sensible is the testimony, that conscience gives now with a man, that it makes him to rejoyce in the midst of all outward troubles and hardships: *For our rejoycing is this*, (saith *Paul* and *Timothy* in the midst of all their outward troubles) *the testimony of our conscience that in simplicity and godly sincerity*,

rity, not with fleshly wisdome, but by the grace of God, we have had our conversation in the world. Conscience spake so loud, and so plain, and so comfortable, in giving testimony with them, concerning their integrity, that they understood well what he said, and were more comforted by this still testimony within, then if hundreds without, had given testimony with them to their adversaries, and said they were upright men. But much more audible and comfortable will the testimony of conscience with a man be, at the great day: but I let that alone till then.

At present I hope you see enough, by this description of conscience, to confirme the truth in hand, to wit, *That conscience can give testimony, concerning the simplicity or hypocrisie of a mans conversation.* Now the reasons why God hath given unto conscience this power, are these: First, that man might have something within him, to comfort or terrifie him, when all things without faile. Secondly, that Gods proceedings with man may be by man, confessed to be just. Lastly, that God at the great day, may dispatch a great deale of weighty businesse speedily.

First, God hath given this power to conscience, to give testimony concerning the simplicity or hypocrisie, of mans conversation, that so man might have something within him, to comfort or terrifie him, when all things without him faile. If a man walke sincerely, conscience will be a comfort to him, when father, mother, husband wife, wealth, and all friends faile him. And this comfort will be a continuall feast, in famine; con-

tinuall honour, in disgrace; continuall wealth, in poverty; continual liberty, in bonds; continuall peace, in warre; continual health, in sickneſſe; continual eaſe, under every burthen. This was meate to eate, to *Paul* and *Timothy*, which the world knew not of. Nay, this was tranſcendent conſolarion in the midſt of troubles, to *Paul* and *Timothy*, which the believing Corinthians dreamt not of: and therefore 'tis, that they thus wrote to them, *Our rejoycing is this, the teſtimony of our conſcience, that we have ſincerely ordered our converſation in the world.* As if they had ſaid thus, Though we have loſt many comforts, yet we have not loſt all; we have ſomething within us, which is a continuall comfort to us, in the midſt of all the ſorrowes and miſeries, which we meet withall: and that is, the peace of a good conſcience. And if man walke not ſincerely, conſcience is by divine appointment, to be an accuſer, condemner, and in part an executioner of torture upon the delinquent, in this life. This worme ſhal gnaw within, when things are carried ſmooth without. This dog ſhal bite and teare within, when all are afraid to barke without. This blood-hound ſhal dog the ſinner; let him goe with *Cain* into the Land of *Nod*, into what place he will, or to what imployment he will: ſo that proud man ſhal feele ſomething within, for his wickedneſſe, when he feeles nothing without.

Secondly, God hath given this power to conſcience to give teſtimony concerning the ſimplicity or unſoundneſſe of mans converſation; That ſo all Gods proceedings with man, both here and here-

hereafter, may be confessed to be just. *One witnesse, said God, shall not testifie against any person, to cause him to die, Deut.* 35.30. Two witnesses God accounted sufficient, to vindicate every act of justice amongst men: but under two, God would not allow judicature against any man; that so judgement might be cleare, the Judge confessed to be righteous, and the malefactour silent. God the great Judge of all the world, keepes himselfe to this rule, in his proceedings of judicature against man. Two witnesses will God have, against every malefactour, to wit, Christ and conscience. God doth immediately see all things done by man, and is a witnesse himselfe, to all that he commits in the body, as we guesse by his owne words. *Because they have committed villany in Israel, and have committed adultery with their neighbours wives, and have spoken lying words in my Name, which I have not commanded them, even* [*I know*] *and am a witnesse saith the Lord, Jer.* 29.23. By this we see, that God the Father sees our sinnes, and is a witnesse; but because he wil not be a witnesse in his owne cause, he will have two sufficient witnesses besides himselfe, to wit, Christ, and conscience: both very true.

The divel would willingly be a witnesse against man, as an evil Spirit that knowes much by man, but does not know so much as the spirit of man, which is in him: and therefore not a sufficient witnesse. But if that evill spirit did know as much by man as mans own evil spirit which is in him, yet being corrupt, he would prove a false witnesse against man: a Knight of the Post, and

sweare any thing against man, to bring a great misery upon him, as is upon himselfe, if he might be admitted for a witnesse, such is his divellish hatred and malice, to all beings better then his owne; but therefore God will not admit of him as a witnesse, for or against a man. Two true witnesses will God have, one without a man, and another within him; one in Heaven, and another in Earth; to wit, Christ and conscience: *Behold I have given him for a witnesse to the people*, saith God the Father of Christ, *Isa.* 55. 4 And this witnesse is in Heaven, saith *Job*: *Behold my witnesse is in Heaven*, *Iob* 16. 19. Not so in Heaven, that he is not also in earth; or as if he were ignorant of any thing done in Earth, for then he could not be a sufficient witnesse. *Iob* speaks of Christ, according to his speciall place of residence, and that is in Heaven: but Christ hath a Country house, here below in our hearts, where he hath one abiding continually, that is equall to himselfe, that tels him all, to wit, his spirit: so that Christ is as competent a witnesse as conscience, that sits as Register still in the heart, and never stirres out of his place.

These two witnesses doe, as that man was commanded to doe which had a sheepe committed to his trust, and the sheepe torne in pieces by wilde beasts; he was to bring some of that which was left; some horne or hoofe, or any part else that was left for a witnesse of the truth thereof. *Exod.* 22. 13. Thus Christ and Conscience bring before God and the soule those precepts which were by God committed to man, to be kept, and which he

he hath suffered his unruly heart to breake to pieces: my meaning is, so lively do these two witnesses set before the sinner, the breach of every precept, according to every circumstance, as ever any party under the Law, could set before the owner, the tearing in pieces of his cattell, by the limbs and pieces thereof. And this being done, divine sentence is given, and the soule must needs bee silent, being so legally handled; and Angels and Saints be forced to break forth and say, *Righteous art thou, O God, in all thy wayes, and holy in all thy works.*

Lastly, God hath given this power to conscience, to give testimony concerning mans simplicity or hypocrisie, that so *God at the great day may dispatch a great deale of weighty businesse speedily. And I will come neere to you to judgement, and I will be* [*a swift witnesse*] *against the sorcerers, and against the adulterers and false swearers*, saith the Lord. *Mal.* 3. 5. What the Lord then spake respecting a particular judgement, the same will be Gods proceeding with all at the great day. The books shall be opened; Christs booke, and the booke of Conscience; and so in a *moment*, in the *twinkling of an eye*; that is very speedily all things shall be clear to Judge and malefactor, without troubling Juries, and other witnesses, as we doe here, which would make a long worke, at that great assize; and all persons bee judged and sent to their place; and so righteously judged, that not one shall open his mouth to complaine. Now this could not possibly be a worke speedily done, if God had not given this power to Conscience,

science, to reflect and give testimony, and to be in stead of, and better then a thousand witnesses beside, and all debating *pro* and *con*, between them.

The wisdom of God is here to be admired: for he hath made such a witnesse to give testimony with Christ for, or against a man, every way so fit, that nothing in the world can be judged so fit. Christ wee must all confesse to be very fit, to be Gods Delegate; because he came out of the bosome of God, and knowes exactly all his Lawes, which he hath given man to observe, which Angels doe not, and man is a party, and therefore both unfit. But the holy Ghost cannot be judged fit to be mans Delegate, because one with the Father and Sonne, and so a party in the cause. And as for Angels, they know not neither the proposed rule exactly, nor the aberrations of the Delinquent; and as for men, they are parties in the cause, and so would juggle together, and sweare one for another: or at least as one flesh and bone, with foolish pity spoile a City (as we say:) that is, they would speake flattering and halting, and so over-turne justice at last, after a great deale of doe with them. Now to prevent all this danger, toile, and stir; God hath created such a power within man as to observe all things done by man; and no lesse one with man, then Christ is with the Father; and therefore as inexceptible a Delegate for man on the one side, as Christ is for God on the other side. And these two of an instant, without all disturbance, distraction, or turmoile, give in exact evidence concerning mans integrity or hypocrisie; and so speedily without

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all clamour, sentence, and execution, and all is finished; and the Judge of all the world, does more weighty busineſſe in a moment, and far better then all the Judges in this world could doe in the age of the world.

Having thus given you the point, and the grounds of it; let us see in the next place, how usefull this may be unto us all. Hath God given power to Conscience, to give testimony concerning the simplicitie or hypocrisie of mans wayes? Why then let us all take heed, how we order our conversation in this world. Give leave to your souls to think nothing, speak nothing, nor doe nothing, but what you would have written down, and delivered in to the Judge of all the world at the great day. When wee know a tale-teller is neer us, we are very carefull what we say or doe. Why? wee have alwayes a tell-truth in our bosoms, where ever we goe. or whatsoever we doe; who will tell all to the Judge of all the world, that we think, speak, or do: and therefore let us watch over our thoughts, words, and deeds; and so think, and so speak, and so doe, as those that look to have the comfortable testimony of conscience with them, at the great day of account; *That in simplicity and godly sincerity, we have had our conversation in the world.* Under the old Covenant, God had a *Tabernacle of witnesse*, which was the inner Court where the Arke was, in which the Law was, to give testimonie against the Israelites, when they did evill. So God hath now under the new Covenant, *a Tabernacle of witnesse*; and this is the inner Court, to wit, the heart, where Consci-

Conscience is, to give testimony against us, when we transgresse. And therefore let us set a watch upon our hearts, and tongues, and hands, and intreat God with *David*, to *hold up our goings in his paths, that our footsteps slip not, Psal.* 17. 5.

I note this, because I see multitudes live as if there were neither Conscience, nor God, nor Devil, Heaven nor Hell. The speech of the Prophet of old, may I fitly here make use of. Men were then so audaciously wicked, that the very *shew of their countenance did testifie against them: they declared their sinnes as Sodom, and hid them not: Woe unto their soule* (saith God) *they have rewarded evil unto themselves, Isa.* 3. 9. Thus may I say of multitudes amongst us now, The very shew of their countenance, doth testifie against them. The wanton eye, the fiery eye, the drowsie walling eye, the burly Malmsey nose, the painted face, antick postures, gestures, and fashions, do all as *Iobs* wrinkles in his face, testifie against thousands, that they little lay to heart this doctrine, *That Conscience can speak and tell all their doings to God.* Proud *Hamans*, time-serving *Doegs*, drunken *Nabals*, whorish *Iesabels*, scoffing *Ishmaels*, declare their sins as *Sodome*, and hide them not; and as for Conscience, turne him off with a glasse of sack, and a play-house.

But let me say to these wretches, with the Prophet, *Woe unto their souls, for they have rewarded evil unto themselves.* You have made a long, black, bloody bill, for Conscience to open against you, the last day of this Terme, to wit, at death; which shall bee tried the first day of the next Terme,

Terme, to wit, as ſoon as you are out of the body: and then will Conſcience give teſtimonie, ſo ſtrongly againſt you, that if you would give ten thouſand rivers of oile, nay, if you would give the fruit of your bodie, for the ſin of your ſoul, it ſhall do no good; the cauſe ſhall goe againſt you, and ſentence ſhall be paſt upon you: and then ſhall you know by wofull experience, the meaning of that place, *Rom.* 2. 5. *But after thy hardneſſe and impenitent heart, treaſureſt up unto thy ſelfe wrath againſt the day of wrath, and revelation of the righteous judgement of God.*

Wherefore three things I would give in counſell to you all: ſeeing Conſcience can give teſtimony concerning the ſimplicity or hypocriſie of mans wayes; ſuſpend him not; ſleight not his language; but give diligent attention to what he ſaith. Let us not ſtop the mouth of Conſcience, ſeeing he can ſpeake, and tell us what wee are. Many there are that labour to ſtop the mouth of Conſcience, when he tels them plainly of their ſins, and to deſtroy that divine power which Conſcience hath, to ſpeak in them, and to them. The Apoſtle *Peter* gives us a hint of theſe, where he ſaith, *Scoffers ſhall come in the laſt time, and ſhall ſay, Where is the promiſe of his comming.* For this (ſaith he) they are *willingly ignorant of, that by the Word of God, the Heavens were of old,* 2 *Pet.* 3. 5. When Conſcience told thoſe ſcoffers, that would live in their ſinnes, and ſcoffed at the day of Judgement, ſaying, Where is the promiſe of his comming; that God made the world by his Word, and drowned it quickly by his Word, when

when it was overspread with wilfull wickednesse; and therefore you have like cause, to look for like swift misery, for as much as you are so wilfully and desperately wicked. This sharpe and plaine language of Conscience, they could not indure; and therefore willingly laboured to darken this divine light, and to silence this faithfull House-Chaplain. Thus it is with many sinners now; Conscience now and then, delivers stinging language to their souls, for such and such sinnes, and then they set to lift this faithfull Monitor out of his place; and because they cannot possibly doe this, being so immediately inducted by God, they strive to gag his mouth, and kill him; by running wilfully into wickednesse, against all checks and reproofs of Conscience, and friends, as men desperately resigning up their souls to the Devil, because God will not humor, and satisfie them in their own wayes: and so shipwrack Faith, Conscience, Soule, and all for ever. That which oft-times follows upon this, is selfe-stabbing, selfe-drowning, selfe-hanging, selfe-poysoning, and the like.

This is crying wickednesse, and incurable wickednesse. 'Tis crying wickednesse to strive to gag and kill Conscience. 'Tis *Dei-cidium.* to murder God. Conscience is no other but Gods Vicegerent in the soul: or rather, Gods judiciary presence in the soul. So far forth therefore as a man wilfully doth injury to this, he doth commit high Treason against the King of Heaven. 'Tis to stab the Judge of all the world as hee sits upon the Bench, speaking Law and Justice, which very

very nature abhorres, as desperately divellish.

And 'tis incurable wickednesse: for 'tis to destroy the first *medium* of conversion, by which the holy Ghost works in man, to gag and kill Conscience. The first thing that the Spirit of God doth when hee comes to convert a sinner, is to convince his Conscience, and to make that sting him for his sins, and then stir him up to long after, and to seek for Christ; and then gives faith in Christ, and so saves the sinner. Now he that strives to silence Conscience, undermines his own salvation, in the very foundation and first stone thereof. He doth wilfully and wickedly prevent his own soul, of all the good that God doth in this way, to bring sinners home to himself: Thou doest little consider, O desperate wretch, what great wickednesse thou committest, that striveſt to gag and kill Conscience. Thou committest double murther, in a spirituall sense; which is murder of the highest kinde: thou doest murder God and thine own soule. And therefore I beseech you all to take heed of this practise. Seeing God hath given Conscience ability and parts to speak, let him speak freely, though he speake never so sharply and plainly, and doe not check him.

Nay doe not sleight him: which is the next thing I would a little presse upon you. A man that can speak, and speak to good purpose, though he be an enemy, we so far honour him, as to let him speak out fully what he hath to say, and not turn away the eare from him: give but this honour to Conscience. Many deale with Conscience, 2.

science. Many deale with Conscience, as *Felix* did with *Paul*; he willingly heard *Paul* a while, concerning the faith of Christ, but when he came to reason of unrighteousnesse, temperance, and judgement to come, he set *Felix* into a trembling; and then saith he to *Paul*, *Go thy way for this time; when I have a convenient season, I will send for thee*, *Acts* 24: 25. So many will heare Conscience, whilst he gives testimony with them, of this good thing, and that, which they have done, and it may be whilst he tels them of lesser faults, but when once hee comes to reason throughly with them about their sins, which are as dear as right eyes, and right hands unto them, and threatens them home, *with judgement to come*: when he tels them of that righteousnesse and temperance which the word commands, how much they have neglected it, and what they are liable to for it, and so sets their souls into a cold shaking sweat, then they have enough of Conscience, and they turn their ears and minds to some other matters, and send Conscience away, till they be better at leisure: this is no other, but to sleight Conscience in his place.

God will make no other of this, but contempt of his prime Court of Justice here below, and those that sit chiefe there, as for him: and thou wilt finde no other, but a great deal of secret soul-mischief by this. God hath no other Court here below, but the heart of man; and no Judge in this Court, but Conscience: and Conscience being Gods chiefe Judge, wilt thou hearken to him when thou pleasest; and when thou pleasest;

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turne the deafe eare to him, say what hee will? Doest thou thinke that God sweares Judges for this lower circuit, which know not Law, nor how to speak upon the bench worth the hearing? Doest thou think thy selfe too great to be arraigned by God? and to answer to such interrogatories, as he shall put unto thee?

As God will make no other but contempt of this, so thou wilt finde no other but a great deale of secret soul-mischiefe by this. To sleight the voice of Conscience, is the ready way to bring the soule into security and presumption, which are unsensible damning evils. When there was no King in *Israel*, nor royall Courts of judicature, every man did what was right in his owne eyes. So when this Royall Court of Conscience is sleighted, the soule will grow fearlesse and careless, and man will give leave to himself, to think, and speak, and doe as he listeth, and yet *promise peace to himselfe, though he live in the wickednesse of his own heart*; then which, what can be a greater soul-evil?

Wherefore honour God, in his Royall way of judicature: and seeing he hath appointed an able Judge in thy soule, of thy wayes; sleight him not, but *diligently hearken to what he saith*; which is the last thing I would a little presse upon you. Conscience can speake better of thy wayes then any man can doe: therefore give him leave to speake, and diligently observe all his words, and tell me what he saith to thee. Doth he not tell thee, that thou art a drunkard, an adulterer, a swearer, a prophaner of the Lords Day,

an unjust dealer, a self-seeker, a time-server, a man that ordereſt thy devotion and converſation ſuitable to the times, a man that makeſt thine own ends thy aime, in all thy actions? Doth he not tell thee that thou art an idle perſon, a buſie-body, a railer, a ſcoffer, and malicious perſon? Or what is it that Conſcience ſaith unto thee? For he ſpeaks to no man elſe, but to thy ſelfe, ſo faithfull and diſcreet is he; and therefore I can enquire of none but of thy ſelfe, O ſinner, what Conſcience ſayes unto thee. Conſcience can give teſtimonie with or againſt thee; prethee hearken to him, and tell mee what he ſaith. When Chriſt was arraigned, and ſtood ſtill and ſaid nothing, the high Prieſt aroſe (ſaith the Text) and ſaid unto him, *Anſwereſt thou nothing? What is it which theſe witneſſe againſt thee? Matth. 26. 62.* So ſay I to you, Conſcience doth arraign you now and then, and he doth give teſtimony; what teſtimony is it that he gives? Is it againſt you, or with you?

If againſt you: What is it that he accuſes you of, and condemns you for? Doth he condemne thee for the vanity of thy thoughts, for the levity of thy words and deeds? Doth he condemn thee for the pride of thine heart, or for the pride of thine heart and life both? Doth he condemne thee for ſhedding of innocent blood? for ſcoffing and perſecuting the wayes of God? Doth he condemn thee for hugging ſome ſecret ſinne, which the word diſallows? or for thy ſuperficiall perfunctorie pietie? Whatſoever Conſcience accuſes and condemnes thee for, honour

this Vice-Roy so farre, as to weigh thoroughly what he saith; and call to minde thy wayes, and consider whether they have not been, so as Conscience saith: and if so, then compare what Conscience saith of thy course, with the Word of God; and if Conscience within, and the Word of God without agree in one, in what they say against thy course; doe thou strike in with thy Conscience and the Word of of God, and say of thy selfe and wayes, as they say, and joyne with them in judging and condemning thy selfe, and thy courses.

And then beg the Lord, that he will not strike in and judge thee too; for if he judge thee too, then thou art gone for ever. Tell him, that though thou hast sinned, yet Christ hath died; and here hold. And then beg him to cleanse and cure thy wicked heart, that thou maist goe, and sin no more lest a worse thing befall thee: namely, to be delivered from the hands of a condemning Conscience, into the hands of a condemning God, who *will teare thee in pieces, and there will be none to deliver.*

If Conscience give testimonie with you, that you are *pure and upright*, as he useth the expression to *Ieh, that in simplicitie and godly sincerities, you have had your conversation in the world*; why then? weigh your wayes by the Word of God, and see whether the Word of God saith the same of your wayes which Conscience doth: if so, why then doe you strike in too, and say as Conscience and Gods Word doe, and so own Gods great work of grace in your hearts, in making them upright; and

think that thou canst never declare love enough to God, which hath declared so much love to thee, as to make thee a man after his own heart, to be a companion for his owne Son and Selfe, in grace and glory.

The third Sermon.

2 Cor. 1. 12.

For our rejoycing is this, the testimony of our Conscience, that in simplicitie and godly sinceritie, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards.

The third proposition, which now according to order and method, comes to be handled, is this, *That consciousnesse to our selves, of the simplicitie and sinceritie of our conversation, will yeeld us joy in the midst of troubles. Pauls* and *Timothies* Conscience giving testimony with them, concerning the simplicity and sincerity of their conversation, made them to rejoyce in the midst of all the troubles they underwent. *For our rejoycing is this, the testimony of our Conscience, that in simplicity and godly sincerity, we have had our conversation in the world.* I thinke the Psalmist points at this truth too, where he saith, *Unto the upright there ariseth light* [*in the darknesse*] *&c. Psal.* 112. 4. By *the darknesse*, I conceive he means troubles and injuries from

from wicked men, which because they are more vehement then many other troubles are, *the mercies of the wicked being cruelties*, the Psalmist elsewhere calls them, The sorrows of Hell, as here he calls them κ) ἐξοχὴν, *the darkneſſe*: now in this darkneſſe, though *the darkneſſe*, that is very sharp misery, yet there ariseth *light in it*; by light I conceive is here meant comfort and joy from Conscience, giving testimony concerning their uprightneſſe, as attended with the Spirit of *glory and of God*, as *Peter* cals the holy Spirit of consolation. If you conceive not this Scripture plain enough, to consent with my Text, read *Davids* language in the seventh *Psal.* 10, 11. *My defence is of God, which saveth the upright in heart.* God judgeth the righteous; and God is angry with the wicked every day. As if *David* had said, This is my comfort in the midst of all the troubles and fears I am in, that my Conscience tels me, my conversation in the world hath beene led according to the dictate of an upright heart, no way injurious to these sons of *Belial*, which labour to be every way injurious to me; and therefore I am sure that God, which is alwayes a defence unto the upright, will be a defence unto me: God considers the wayes of the upright, and smiles upon their souls to their great consolation, when the world frowns, this I finde by experience; but rotten wretches God is continually angry with, and this he will first or last (I am sure) make them to know with a witneſſe. *Solomon* likewise consents to this as a truth; to wit, That the testimony of conscience concerning the simplicity of mans conversatiō, will yeeld him joy

in the midst of troubles, as we may collect from his language, *Prov.* 15.23. *A man hath joy* (saith he) *by the answer of his mouth.* When a man upon every occasion speaks sincerely, Conscience within cheers and comforts a man whatsoever follows upon plain dealing to the outward man. 'Tis me thinks as if *Solomon* had said, Let a man speak sincerely upon all occasions, and he shall be sure to finde his Conscience comfort him, in the midst of all troubles that may follow upon it.

Troubles are either naturall, or accidentall. Naturall troubles I call such as man is born unto, by reason of sinne. By the fall of *Adam, man is borne to troubles, as the sparks flie upward,* Job 5.7. to troubles in body, in soule, in husband, in wife, in children, in servants, in kindred, in friends, in substance, in all things that are given man for his good. To the just as well as unjust, come troubles in all these; onely here is the difference, consciousnesse of simplicity and sincerity sweetens all those to the godly, whereas the wicked must swallow them in their full bitternesse. That Conscience, which tells a man that in simplicity and godly sincerity he hath had his conversation in the world, will also tell him, that all troubles in the flesh, shall worke together for the good of his Spirit; and that God will give strength to bear them, and a seasonable deliverance out of them; and this sweetens these bitters. That Conscience, which tels a man, that in simplicity and godly sincerity, hee hath ordered his conversation in the world, will tell him also, that his a wise and gracious Father that doth thus, and

thus

thus afflict him; yea, Conscience now and then shews the soule, the bright beames of Gods smiling countenance, that he may see that 'tis indeed a reconciled Father which doth afflict; and this like *Ionathans* honey revives much, and fetches life in swooning fits, under great troubles. That Conscience which told *Iob* that he was sincere, told him also in the midst of all his troubles, that his Redeemer lived, and he should see him with his fleshly eyes: moreover it told him, that when God had tried him, *that he should come forth as gold.* This sugered his bitter potion, and sweetned every bitter drug he took. The like may be said of *David*; his Conscience told him that he was upright; and this, Conscience told him also, that God was his God; *Thou art my God, and I will praise thee: thou art my God, and I will exalt thee, Psal.* 118. 28. and that God would *light his candle, and enlighten his darknesse*:* that is, turne all his sorrows into joy, and his troubles into advantages; and this made every burthen easie. Thus we see, that consciousnesse to our selves of the simplicitie of our course, yeelds comfort in all troubles for sins sake, which I call naturall troubles.

*Psal. 18. 28.

Troubles caused by Religion and religious walking, which I call accidentall troubles, because by accident not of its proper nature, Religion exasperates wicked men against us, these I conceive my Text principally points at; and as for all these, though the fiercest kinde of troubles, and therefore called by *David*, *The sorrows of hell*, yet if a Christian hath but the voice of Con-

science with him, that hee hath walked simply and sincerely in the world, this will keep his head above water, though these waves be never so tempestuous: this will make a man sing in a dungeon at midnight, as *Paul* and *Silas* did: this will make a man smile in fiery flames, as many of the Martyrs did: this will make a man alwayes rejoyce, in the midst of all sorrows: *as sorrowfull, yet alwayes rejoycing*, 2 *Corinth.*6.10. Sorrowfull alwayes were the Apostles of Christ, such hard usage they alwayes met withall from the world, for the Gospels sake; and yet in the midst of all, joyfull, because of that sweet peace which their Consciences spoke unto them, that they were not such as the world judged them to bee, but were simple and sincere in life and doctrine; and so this Scripture sounds the same in sense and substance with my Text: *For our rejoycing is this, the testimonie of our Consciences, that in simplicitie and godly sinceritie, not with fleshly wisdome, but by the grace of God we have had our conversation in the world.*

You have seen novv, in vvhat troubles the testimony of Conscience, concerning a mans simplicity, will rejoyce a Christian. I vvill in the next place shew you, vvhat rejoycing it is that the testimony of Conscience vvill yeeld a man in trouble. Joy is either sensuall, or spirituall. Sensuall joy is a meer and naked joy in the creature, so far as it pleaseth the senses. Of this joy speaks *Solomon*, where hee saith, That *hee with-held his heart from no joy*, *Eccles.* 2. 10. That is, any

thing that might delight any ſenſe, he got to him: he had *men ſingers and women ſingers, and all the delights of the ſonnes of men.* Thus to order a mans converſation, is to live ſenſually and not ſincerely; and therefore Conſcience gives teſtimony againſt this man, and not with him; and ſo conſequently checks and curbs this joy, and not cauſeth it: Conſcience dampes this mirth much, by griping the Spirit now and then, in the midſt of laughter.

Spirituall joy, is the ſoules rejoycing in God, as reconciled in Chriſt.

Spirituall joy, is the ſoules] *rejoycing in God, &c.* Divine joy is therefore called ſpirituall, becauſe the ſubject of it is a ſpirit, and the object of it is a ſpirit, and all the manifeſtations of it ſpirituall. The ſubject of divine joy, is the Spirit of man. Divine joy doth not take onely the eare, or the eye, or the taſte, or the ſmell, as carnall joy doth, but the heart: *Let the heart of them rejoyce, that ſeeke the Lord, Pſal.* 105.3. The heart is broken for ſinne, and this is made to rejoyce in Gods mercie, as a pardoner of ſinne: the ſame bones which are broken, are made to rejoyce. *Make me to heare joy and gladneſſe, that the bones which thou haſt broken may rejoyce, Pſal.* 51.8. *Davids* heart was ſo overcharged with ſorrow, that his bones were ready to breake in his body, and in this he deſired ſome divine refreſhing, that ſo all things out of order might be quieted and compoſed againe. As ſorrow is no ſorrow, unleſſe it take the heart; ſo joy is no joy, unleſſe it warme the Spirit. And therefore ſaith *David, My ſoule ſhall be*

joy.

joyfull in the Lord, [*it*] *shall rejoyce in his salvation,* *Psal.*35.9.

God doth honour that in man with joy, with which man honours him by obedience: now, the soule of the upright, obeyes God. *My soule hath kept thy Testimonies, and I love them exceedingly,* *Psal.*119.167. and therefore God made *Davids* soule to rejoyce, *I delight to doe thy Will, O God, yea thy Law is within my heart,* *Psal.*40.8. The Law of God was within *Davids* heart, and therefore the joy of God was within his heart too. Hypocrites doe not with their soules keepe Gods testimonies; their righteousnesse is like *Ephraims*, an outside righteousnesse that vanisheth, and so answerably God giveth them an outside superficiall joy, that soone vanisheth and perisheth. They doe not *set their hearts aright* to obey God, as *David* useth the expression, *Psal.* 78.8. and therefore God doth not tune and set their joy aright, so that it jarres at the best; their spirits and their faces, are not alwaies merry together; *in the midst of laughter their hearts gripe them.*

Divine joy takes the spirit of man *wholly*, and oft-times *immediately*. Divine joy takes the spirit of man wholly when at lowest. A dram, a sparkle, the least measure of divine joy that can be thought of, revives and makes glad the whole Spirit of man, as a drop of strong Water warmes the whole heart. Hence 'tis, that *David* when he had but a drop of divine joy, distilled into his heart (as 'tis but a drop of this heavenly liquor, that our weake giddy soules can beare, whilst here below) presently he breakes out as a man warmed all over:

I will praiſe thee, O Lord, with my whole heart: I will ſhew forth all thy marvellous workes, Pſal. 9. 1. The like phraſe you ſhall finde *David* often ſpeaking in. *David* found his whole heart warmed by thoſe ſparkles of divine joy, which God ſtrooke in his darke dolorous heart, and this fetcht life in him ſtill, when ready to faint and ſwoon, and then all he returned to God againe, which he gave him; God warmed his whole heart with joy, and he returned his whole heart to God in thankeſgiving. Divine joy warmes all that is within, and all that is without, ſoule and body, and ſets both at worke to praiſe God. *Praiſe the Lord, O my ſoule, and all that is within me praiſe his holy Name*, Pſal. 103. 1. All that was within *David*, was warmed with divine joy, and therefore all that was within him, he would have ſhould returne thanks and praiſe unto the Lord. Elſewhere he cals upon all without him. *And my ſoule ſhall be joyfull in the Lord, it ſhall reioyce in his ſalvation*: this is for all within him: then in the next verſe, ſaith he, *All my bones ſhall ſay, Lord who is like unto thee?* Pſal. 35. 9, 10. Divine joy warmes all that is within a man, and all that is without: it warmes ſpirit, fleſh, and bones; the whole man, and ſets all on fire to praiſe the Lord.

As divine joy takes the Spirit *wholly*, ſo it oft-times ſeiſes upon the Spirit *immediately*, breaking forth in the heart as lightning, without any certaine knowne *medium*, by which to come into the ſoule. *David* doth darkly hint this, where he ſaith, *Reioyce the ſoule of thy ſervant for unto thee, O Lord doe I lift up my ſoule*, Pſal. 86. 4. Thou

needest not this to speake in, or that creature to worke by, to revive a drooping spirit, as if the Psalmist had said, thou canst put joy and gladnesse into the sad soule of man, by thine owne immediate worke, as well as if forty Ministers were imployed: this I beleeve, that none without thee can rejoyce me, but thou without any other canst do it; and therefore unto thee do I lift up my soul. Sometimes God doth worke by secondary means and inferiour instruments, to rejoyce the soules of mourning sinners, as *David* would have comforted *Hannah* by his messengers: at other times, he will make use of none but his own Spirit, to beare witnesse with our spirits that we are the Sons of God, and walke before him as obedient children, and so rejoyces the soules of his people in troubles. Thus did God rejoice the soule of *Paul* and and *Timothy*, in their troubles and sorrowes: by the Almighty worke of his Spirit, he assured their spirits that they were his, & that their waies were pleasing to him; which made them thus to speak, in the midst of miseries, *Our rejoycing is this, the testimony of our Conscience, that in simplicity and godly sincerity, not with fleshly wisdome, but by the grace of God, we have had our conversation in the world, &c.*

Secondly, divine joy is called *spirituall*, because the object of it is a spirit. The object of divine joy is God, who is a Spirit, saith *John*. Divine joy hath God for its immediate object, and all other good things as beames of this Sunne, as streams from this fountaine, as mediate objects comming from, and relating to God. God alone is the ob-

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ject of divine joy. Most true 'tis, that God hath alwaies in his right hand Heaven; and in his left hand earth, to wit, all the Kingdoms of this world, to bestow upon whom he will; but had he neither, or would he part with neither, to any beside himselfe, but keepe all in his owne hand, yet an upright man would joy in him, and desire no better object to let out his affections upon. *Although the Fig-tree shall not blossome, neither shall fruit be in the Vines, the labour of the Olives shall faile, and the field shall yield no meat, the Flocke shal be cut off from the Folds, and there be no Herd in the Stalles, yet I will rejoyce in the Lord; I will joy in the God of my salvation*, saith the Prophet, *Hab.* 3.17, 18. *Habakkuck* will rise in judgement against a thousand thousand soules, which would never judge God worthy to be lookt after, muchlesse delighted in, if he had not Corne and Wine, Heaven and Earth to bestow upon his favourites. This Text I conceive is a plaine testimony, that God alone is the object of divine joy: that is, not God as very wealthy, and very bountifull, but as very holy, and an absolute compleate being, above all things beside him. This was *Pauls* joy, to wit in God alone, as he whom his Conscience told him, he served sincerely, though weakly.

Upright men eye the Divine rule in their rejoycing, as well as in all other things. Now the Divine rule of joy, is, that it should be bounded and terminated in God. *Rejoyce in the Lord ye righteous, Psal.* 97.12. This rule is repeated again and againe in Scripture, to note how apt we are to rejoyce in creatures, and sinnes which are worse

worse then any creatures, and not in God: as also to note, how strictly God lookes at this, that we should make him onely the object of our joy, and all other good things, as beams of this Sunne, as blessings from his hand; and so consequently to rejoyce still, as long as we have communion with God, and our Consciences witnessing with us that we sincerely serve him, though we have nothing else in the world beside him, as *Paul* and *Timothy* did. *For our rejoycing is this, the testimony of our Conscience, that in simplicity and godly sincerity, not with fleshly wisdome, but by the grace of God, we have had our conversation in the world, &c.*

Thirdly, divine joy is called *spirituall*, because all the manifestations of it are spirituall. They that have this joy in their hearts, doe not let their tongues sing ribaldry and vanity, such as flesh and blood delights in; but they *sing in the waies of the Lord*, Psal. 138. 5. That is, they rejoyce in divine things, to be thinking, and speaking of, and walking in the waies of the Lord. 'Twas *Pauls* and *Timothies* matter of joy, that they could walke sincerely in the waies of the Lord, and this they humbly gloried in. Such as have the joy of the Lord in their hearts, their tongues speake, and sing, in such a manner, that God is extolled and magnified, according to one attribute or another, which is *making melody to God*, as the Apostle terms it. As here in my text, the Apostle so expressed divine joy, that the power and goodnesse of the Lord were magnified, that he could and would give internall comfort, to those that did sincerely, though weakely serve him, when all externall

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comforts failed. Divine joy doth not, as carnall joy, transport men into drunkards, whore-masters, wantons, libertines, and so turne them out of the waies of the Lord; but raises their spirits to a higher pitch of love to God, and so makes them walke more strictly and chearfully *in the waies of God.* Divine joy makes a man rejoyce and worke righteousnesse, and not rejoyce and worke wickednesse. *Thou meetest him that rejoyceth and worketh righteousnesse, Isa.* 64.5. *Paul* and *Timothy* thus rejoyced, that they could worke righteousnesse, that they could order their conversation sincerely, though by many handled injuriously. *For our rejoycing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdome, but by the grace of God, we have had our conversation in the world, &c.*

Divine joy is the soules rejoycing in God [*as reconciled in Christ.*] 2. Divine joy, as man upon earth is the subject of it, hath God in Christ for its object: that is, God as reconciled in Christ; for otherwise God is an enemy, and no man rejoyceth in an enemy. *And not onely so, but we also rejoyce in God, through our Lord Jesus Christ, by whom we have received the atonement, Rom.* 5.11. We cannot joy immediately in God, as *Adam* could, because our sinne in *Adam*, which made God angry with us: we must now have some to interpose betweene God and us, in whom is made up, what is wanting in us, and so Gods anger against us appeased: and therefore 'tis, that the Apostle thus speakes in the person of the godly. *We joy in God* [*through*] *our Lord Jesus Christ, by whom*

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we have received the atonement. This is sweetly set forth also unto us, under metaphoricall termes by the Prophet *Isaiah. I will greatly rejoyce in the Lord, my soule shall be joyfull in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousnesse, as a Bride-groome decketh himselfe with ornaments, and as a bride adorneth her selfe with Iewels, Isai.* 61. 10. God as cloathing us with the Garments of Salvation, and covering us with a Robe of Righteousnesse, is the object of joy to fallen man; and thus we know, he doth in Christ. God freely reveales an infinite love to man in Christ, and this begets love to him, and joy in him. He washeth away all our sinnes in Christs blood, covers all our wants with Christs righteousnesse, subjects his Sonne to suffer what we had deserved, and to merit for us, all that from which we were justly excluded, to wit, communion with God, and eternall life. This love God sheds abroad in the heart of man, and this makes man love God, and joy in him. God out of Christ, is no other but a condemner of man: Conscience so apprehending God, is no other but a tormentor of man: and man betweene both these is in no other but Hell: and there is no joy in Hell. God in Christ reconciles man to himselfe, and then God joyes in man, and man in God. The blood of Christ makes peace betweene God and man, and betweene man and his Conscience; and makes God acquit, and Conscience acquit: God to speake peace, though man be not perfect: Conscience to speake peace, though man walke weakly, yet whilst sincerely; & this makes divine

joy

joy in the heart, in the midst of all troubles, natural or accidentall. *For our rejoycing is this, the testimony of our Conscience, that in simplicity and godly sincerity, not with fleshly wisdome, but by the grace of God, we have had our conversation in the world, &c.*

You have had a briefe hint now, by what hath been said, what that joy is, which the testimony of Conscience brings to the soule, to wit, *a conciliatory joy*, as I may fitly call it. A joy of peace and friendship, between God and man, and betweene man and himselfe, to wit, Conscience. Conscience tels that man which walkes sincerely, that he for his part is at peace with him; and that God is the like, though men and divels be at variance with him; and that he shall have favours spirituall and temporall here, and eternally hereafter, say and doe all his enemies what they can; and this makes the heart of man leap within him, in the midst of troubles, as the babe in *Elizabeths* wombe, when she heard the salutation of *Mary*. *Our rejoycing is this, the testimony of our Conscience, that in simplicity and godly sincerity, not with fleshly wisdome, but by the grace of God, we have had our conversation in the World.*

Having shewed you in what troubles, the testimony of Conscience will give joy; and what joy tis that Conscience causeth in the soule, I will in the next place shew you the ground of the point, why the testimony of Conscience, concerning a mans simplicity, must needs cause joy in the midst of troubles. This testimony of Conscience is attended with a *glorious power*, as the Apostle cals it, κατὰ τὸ κράτος τῆς δόξης αὐτοῦ according to the glori-

ous power of him, saith the originall, that is, of the holy Ghost, which makes the testimony so strong, and so transcendently comfortable, that troubles and sorrows for sincerity sake, though never so great, cannot possibly over-beare the heart. *Strengthned with all might according to* [*his glorious power*] *unto all patience and long-suffering, with joyfulnesse*, 1 *Col.* 11. There is a *glorious power*, attending the testimony of Conscience, extended to upright soules, in times of great troubles for uprightnesse sake, which strengthens them *with all might*, so that all burdens cannot depresse them; *unto all patience and long suffering*, so that they will never be weary, and out of breath with bearing; and to do all this with *joyfulnesse*, so that no outward hardship, can utterly exhaust joy out of their spirits. Now, the testimony of Conscience concerning our simplicity and sincerity, being attended with this *glorious power* in times of trouble, as *Peter* saith, 'tis *the spirit of glory and of God rests upon such*, it must needs keepe up the dolorous spirit of man, and make him rejoyce in the greatest troubles. *Paul* and *Timothy* doubtlesse found this glorious power, attending the testimony of their Conscience, strengthning them with all might, unto all patience and long suffering with joyfulnesse, which made them thus to say, *For our rejoycing is this, the testimony of our Conscience, that in simplicity and godly sincerity, not with fleshly wisedome, but by the grace of God, we have had our conversation in the world.*

Secondly, the testimony of Conscience concerning mans simplicity and sincerity, must needs re-

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joyce a man, in the midst of all troubles, because Conscience now minds a man, that he walkes in the midst of all enemies and troubles, just as Christ did. There was no guile found in Christs mouth, though he was put to it againe and againe: Whatever he underwent from his Father, from the divell, and his children, yet still he walked sincerely, and faultered not in the least kind, for the greatest advantage, though he was proffered all the Kingdomes in the world, to doe it. Now, when Conscience tels a man, that in simplicity and godly sincerity, he hath had his conversation in the World, it doth at once tell him that he hath walked in this World, just as Christ did. As he was, so art thou in this world, O my soule; which cannot but reioyce the heart, in the midst of the sharpest afflictions for Christs sake. Thy Saviour, O my soule, though God, yet was called a divell, nay *Belzebub* the Prince of divels; though temperate, yet called a drunkard and Winebibber, and companion to Publicans and Harlots; though a man without guile, yet called a deceiver; though innocent, yet scoffed, imprisoned, condemned, and executed as a malefactour. 'Tis just thus with thee O my soule: thou art studious to walke uprightly, and yet censured for an hypocrite: thou labourest to be better then any, and yet the World judges thee to be worse then any: thou labourest more for humility and love, then for all the wealth in the World, and yet the World judges thee to be fuller of pride, and malice, then any man: thou dost not blow a Trumpet, when thou giv'st

almes, but hidest from thy left hand, what thy right hand doth, and therefore the world thinkes that thy religion towards God, is without mercy towards man: thou thinkest no evil to others, but labourest to doe good to all, and yet all almost thinke evill, or speake evil, or doe evil against thee. In this, O my soule, thou art not alone, 'twas the condition of thy Saviour; therefore mourne not, O my soule, but rejoyce, according to the divine rule, that thou art made like him. Thus the testimony of Conscience concerning a mans sincerity, brings in matter of comfort and joy to the soule of man, in the midst of troubles, and makes it smile, when under heavy burthens of cruelty.

Lastly, it must needs be, that the testimony of Conscience concerning the simplicity of a mans conversation, should minister joy in the midst of troubles, because such plainely see their interest, in the divine Word of consolation. *Be glad in the Lord, and rejoyce ye righteous, and shout for joy all yee that are upright in heart, Psalm.* 32.11. Conscience now tels me that I am upright in heart; and that in simplicity and uprightnesse I have had my conversation in the World; and so consequently that joy here, as well as hereafter, belongs to me. Out of this reasoning, betweene Conscience and the divine Word of consolation, joy will breake forth in the soule first or last, lade an upright man with what burthens you will. *Rejoyce all ye that are upright in heart*, saith God: thou art upright in heart, saith Conscience to a sincere soule; and Conscience will not stay here, but will

preſſe upon the ſoule to apply his owne mercies; why then doſt not thou rejoyce? Doſt thou thinke it a ſmall matter, to diſobey a command of God? This preſſing language of Conſcience, will make a ſincere ſoule ſtrive hard, and pray hard, to rejoyce in afflictions for Chriſts ſake, according to the divine rule, which prayer God will heare, and bring the upright ſoule at laſt, to ſay in the midſt of troubles, with theſe champions in my text, *For our reioycing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdome, but by the grace of God, we have had our converſation in the world.*

Having given you the point and the grounds of it, a word or two I would ſpeake by way of application, to you that are unſound, and then a word more to you that are ſincere, and ſo conclude this point. This doctrine may in the firſt place ſerve to unfold a riddle, to you that are unſound. Poſſibly you may wonder to ſee a man goe rejoycing to priſon, and to fire and fagot, eſpecially when cenſured by learned men, for ſuch and ſuch a malefactour: you it may be thinke of ſuch a man, as he of *Paul*, that he is mad and merry without cauſe, as bedlams are; or elſe that he laughs from the teeth outward, as he that would put a good face upon an ill matter. No, no, doe not judge ſo uncharitably, it may be this man hath meate to eate, which ye know not of. It may be hath his Conſcience teſtifying within, that he hath walked in all uprightneſſe, and is not ſuch a one, as the World hath cenſured him to be; and this makes him rejoyce, in the

midst of all troubles. 'Twas wonderfull to *Nebuchadnezzer*, to see the three children walke in the fiery furnace, as if they had beene walking in his stately walkes, because he was not aware that they had such a divine comfortable companion, as they had. So 'tis wonderfull to blind worldlings, to see men so cheerefull in suffering for trifles in Religion (as they call them) and the reason is, because they know not that divine comforter, Conscience, which is continually within them, and unto them a feast. This is to walke sincerely, to be tender to obey all Gods will, and this Conscience tels the soule, in the midst of all the troubles he undergoes, from men of corrupt minds, and large Consciences; and this language of Conscience, being attended with the *glorious power of the Holy Ghost*; as a comforter, this soule cannot but reloyce, though bleeding upon Pillory, groaning upon a Racke, dying upon a Crosse, and condemned by wise men for a foole, in standing out in such small matters.

Secondly, as this doctrine tels you blinde soules, the reason why some are so cheerefull, under great troubles, for smal things; so it tels you that are a little more growne in hypocrisie and wickednesse, that your designe against the godly is frustrate. The maine designe of the divell and his children, in all the troubles he puts them to, is, to deprive them of all joy and comfort, and to make their being upon Earth Hell, which is a place without all consolation. Now this they can never doe, for as much as they cannot deprive them of the peace of conscience, and joy of the holy Ghost, which

which goe hand in hand, in an upright heart. True it is, if all the joy of the godly did consist in outward things, as wicked mens joy doth, then possibly they might serve the godly, as God will one day serve them, to wit, utterly strip them of all consolation; but the least part of an upright mans joy, consists in externall things; his prime joy is within, from Conscience, and the Holy Ghost which keepe company alwaies with it; and these two, all the wicked men upon earth, nor all the Divels in Hell, cannot suspend, much lesse silence from speaking comfort to an upright heart. Conscience will still say this within, that he which so walkes as before mentioned, is upright; when men and divels without, say, that he is an hypocrite, a dissembler, and not worthy to live. And the Holy Ghost will still second this language of Conscience, by speaking over the same againe: in such glorious expressions, and with such sweetned words, will the Spirit of God, beare witnesse with the spirit of man, that doe what you will to this man, he will still, notwithstanding all, rejoyce. Cast him into prison; nay cast him into a dungeon, a dirty dungeon, as *Ieremies* was; nay, cast him into a fiery Furnace; into a fiery Furnace heat seven times hotter then ordinary, *Give his backe to the smiters, and his cheekes to them that plucke off the haire, as the Prophet speaks, Isai.* 50. 6. doe what you will to him, yet you will never deprive him of his joy. As long as breath is in his nostrils, Conscience will comfort him; and when this is gone, by thy cruelty, he will be in fulnesse of joy; and in the fuller, by how much the more cruelty thou hast

inflicted on him. The joy of Conscience, is proportioned to what we suffer, for Conscience ; *as the afflictions of Christ, abound in us, so shall our joyes* both here and hereafter. And therefore doe not breake your sleepe and your braines, to plot mischiefe against the upright, for they will have more joy in suffering cruelty, then you can have in inflicting it. You doe but lessen your owne joy, to encrease theirs. The more terrible you are unto them, the more shal the testimony of Conscience be attended, with a glorious Spirit of consolation, which wil make them rejoyce and be *exceeding glad*, under all that you can inflict; and this wil exceedingly vex you.

Thirdly, this doctrine wil acquaint you with this truth. That if conscionsnesse of sincerity, wil lessen and sweeten troubles, by giving joy to the upright in the midst of them; conscionsnesse of hypocrisie and unsoundnesse, must needs imbitter all troubles, and make them more pressing and piercing, upon you that are halters, and time-servers: this was that which *Jobs* friends drove at, in all their discourses with him, to bring him to sorrow doubly and trebly, for as much as all his outward miseries, were attended (as they conceived) with inward rottennesse: intimating, and that truly, that it must be so, and will be so with all hypocrites, when Conscience is once throughly awakened, to tell them of their unsoundnesse, under affliction. What a terrible sting wil this be, to a man in poverty, when his Conscience shall tell him: Thou hast shuffled and shifted basely to get wealth, and yet by all thy unjust wales, thou canst

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ſcarce keep a cue above a begger. This blunt language of Conſcience, will be ſuch an addition of ſorrow to poverty, as will exceed the preſſure of poverty, when at greateſt. What a ſting will this be to a man in diſgrace, when his Conſcience ſhall tell him, Thou haſt been a time-ſerver; one that haſt ſtudied to humour and pleaſe men, more then God, that thou mighteſt get honour, and keep honour in the world, and yet for all thy dog-like fauning and flattering, thou ſtinkeſt in the noſtrils of all, and art caſt unto the dunghill as unſavory ſalt? What a ſting will this be to a man in ſickneſſe and death, when his Conſcience ſhall tell him, that he hath been but an outſide Chriſtian, all the dayes of his life; a man zealous about humane inventions and bodily exerciſes, to give God the out-ſide, and careleſſe to worſhip God in ſpirit and truth? this cloſe language of Conſcience, will pain a man more then any ſickneſſe, or death can doe. This was that which ſtung *Balaam* worſe then death, that his Conſcience told him, he had been but an hypocrite all his life. This made *Judas* hang himſelf, after he had ſold his maſter for money, for as much as his Conſcience told him then ſtrongly, that he had been but an hypocriticall follower of Chriſt, from the firſt to the laſt. And thus would every rotten wretch doe or worſe, in every little trouble, if God ſhould not admirably ſtep in, and reſtrain, and hinder; ſo terrible is the ſting of Conſcience, when it teſtifies againſt a man, and ſuch deep additions of griefe it bringeth to the ſoul in every calamity. *Sharp arrows* and *coals of*

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Iuniper, Conscience shooteth and kindleth in the soule of man, in every trouble, when it testifieth against him, as the Psalmist useth the expressions, in relation to the hypocrite, the man concerning whom I here treat of, *Psal.* 120. 4.

Wherefore I would exhort you all that are unsound at heart, to beg upright hearts at the hands of God, that you may walk uprightly, and so have the testimony of Conscience with you, to rejoyce you in all your troubles. Your labour by hook and by crook to get wealth to stand by you, and to comfort you in troubles; and this will prove *gravell in your bellies* to torture you, as *Solomon* affirmeth, so far will it be from comforting you in troubles. The testimony of Conscience concerning your sincerity, is better then all the wealth in the world, to stand by you & to revive you in troubles. You flatter and fawn, turn and winde, shuffle and shift, to get great men to be your friends to stand by you, and to comfort you in troubles; and alas! their favour is a vapour; as unconstant as the winde. Walk sincerely, and Conscience will be a faithfull friend for you to the death; yea, after death in judgement. If thou hadst the favour of all the Princes in the world, yet could not they procure for thee a dram of comfort in sickness, in death, or in judgement: Conscience in all these times can, and will procure for thee, not onely drams, but flagons of consolation, if thou walke sincerely. Conscience is an incomparable friend, or foe, in sickness, death, and judgement.

The blindness and folly of man above all other creatures, is much to be wondred at; he hunts after

ter things *which are not*, as *Solomon* ſaith, to be comforters to him, and takes no paine to procure that which will indeed bee ſtable and abiding comfort to him in all ſtates. Riches, and honours, and friends, all the things of this life, they are called by *Solomon*, *things that are not*, because they are not ſuch things as the blinde heart of man conceives them to be: he thinks they are ſufficient to make him happy, and they are not ſo. The leaſt fit of ſickneſſe will *non-plus* all theſe things, for reviving the ſoul. Vain man like that fool, thinks that he hath comfort enough for many yeers; that is, for all his life, when he hath great revenues in the world, and therefore ſings a *requiem* to his ſoul, as if there needed no other thing, to the tranquillitie of the Spirit, thorowout a mans life, but worldly things; and alas! theſe things are not abiding, but ſtill upon the wing, ready to flee from us; and if they were abiding, yet they are not ſatisfying; and therefore *Solomon* calls them, *Vanity and vexation* to the ſpirit. Conſcience is a laſting friend, and a ſubſtantiall friend, to the ſpirit of man. A friend that hath ſuch waters of life, which will revive the ſoul in the greateſt extremities; and he is a fountain made by God, that will never wax dry; So that the ſoul, as long as ſhe keeps her ſelfe ſincere, ſhall never be without a ſpring of joy, boiling up day and night within her.

And this joy is not a low priſed commodity, a thing little worth: 'tis called in Scripture, a *joy of the Lord*, ſuch a joy of God, as is the *ſtrength* of man. When the Levites had opened the Law unto the people, their Conſciences were awakened, and

and smote them so, that they *wept*, saith the Text, and weakned and unfitted themselves, for the duties of the day; and therfore the Levites were fain to comfort them, that Conscience might take hold on something, to work joy in them, which is the strength of the soul, unto the duty of thanksgiving, which was the speciall work of that day. As an accusing condemning Conscience, secretly consumes spirits and strength of soule and body; and when attended onely with a legall spirit, begets such a horrid griefe in the heart of man, as unfits for the highest and noblest service of God: So an acquitting Conscience doth exhilerate and revive the soul; as being attended with an Evangelicall spirit, begets such a joy in the heart, as tunes and strengthens it unto all divine duties, especially unto thanksgiving, which is the highest and hardest divine lesson that can bee played upon the heart of fallen man, but makes the sweetest melody in the ears of God, of all divine lessons committed to man to learn. If thou then wouldst be a sweet singer in *Israel*, a man apt and able to that which God most loves, walk so that Conscience may still be an acquitter within thee: if this accuse and condemn thee, 'twill put every string in thy heart out of tune; consume thy spirits, and make thy living a continuall dying, and yet death undesirable.

Secondly, divine joy is called in Scripture an *exceeding joy*. *I am exceeding joyfull in all our tribulations*, saith *Paul*, 2 *Cor.* 7. 4. The joy which Conscience gives to an upright man in all tribulations for uprightnesse sake, is an exceeding joy; a

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joy that doth far more take, content, and delight the ſoul then any other joy can doe: ſo the Apoſtle explains this clauſe, by that which goes before it in the ſame verſe. *I am* [*filled*] *with comfort* (ſaith he) *I am exceeding joyfull in all our tribulations.* Conſcience gives ſuch a joy to the ſoul in tribulations, that fils the ſoul with comfort, which is more then all the ſweets and delights of this world can do. The delights of this life they doe not reach the ſoule of man; they reach no further then the externall ſenſes, ſo far are they from filling the ſoul with comfort; and yet they do not fill nor ſatisfie theſe neither: for the eye is not ſatisfied with ſeeing, nor the ear with hearing, nor the noſe with ſmelling, nor the tongue with taſting, nor the hand with handling. 'Tis but a tyring, and not a ſatisfying joy, that all outward things bring to the outward ſenſes. That joy which only the externall ſenſes bring into the ſoul, *Solomon* calls *madneſſe*, as not worthy of the name of joy, becauſe it reaches not the ſpirit of man as rationall, but as meerly ſenſitive. The joy which Conſcience brings into the ſoul, doth not barely reach the ſoul, but it fils it, and ſatisfies it. *My ſoul ſhall be ſatisfied as with marrow and fatneſſe, and my mouth ſhall praiſe thee with joyfull lips; when I remember thee upon my bed, and meditate upon thee in the night-watches*, *Pſal.* 63.5,6. If thou wilt live all thy daies, with the joy of a bruit, with a meer ſenſuall outſide, ſpiritleſſe, vain, vexing joy, then thou needſt not take paine to order thy converſation ſincerely, to get thy Conſcience to teſtifie with thee; but if thou wouldſt live all thy

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dayes in the joy of a man that bears the Image of God, then must thou strive so to walk, that Conscience may bear witnesse that thou art sincere.

The Scripture doth not stay here, but calls divine joy *everlasting*; which is an attribute so high, that it leads us necessarily to the originall, to wit, God, who is everlasting. As hell is a place of everlasting sorrow to all that be in it, because a river of brimstone from an everlasting fountain, runs to it; so heaven which is begun in joy upon earth, to wit, in the hearts of the upright, 'tis everlasting; because fresh streams of consolation continually come from an everlasting fountain, to wit; God. God alwayes seconds Conscience in him that is sincere, with such a *glorious power* as Saint *Paul* calls it, that though he be alwayes in sorrows for Christs sake, yet he is alwayes rejoycing; *As sorrowfull, yet alwayes rejoycing*, 2 *Cor.* 6. 10. You may many wayes cause sorrow to an upright man, but yet joy will live in all, and outlive all his sorrows: You may set on fire the body of an upright man, and consume that; but you can never set on fire his joy and consume that. You may various wayes kill a sincere man, but you can no way kill his joy, as long as he holds fast his integrity. The joy that Conscience gives to the soule of man, upon testimony of his sincerity, 'twill live in fire, 'twill live in water, 'twill live in this land, 'twill live in any land; famine cannot starve it, plague cannot infect it, the sword cannot murther it, the rack cannot tear it; 'tis very healthy, 'tis long-lived, 'twill never die: 'tis from heaven, and will abide with the soul untill he come to Heaven; and then will

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be consummated, to give full solace to the soul for ever. If then thou wouldst have joy to sticke by thee, in health, in sickneſſe, in peace, in war, in plenty, in famine, in honour, in disgrace, in liberty, in bonds, in life, in death, and eternally after death, walk so that thy Conscience may say that thou art simple and sincere in thy conversation.

The Scripture stayes not here, but calls divine joy *unspeakable and full of glory*. As that joy which just men made perfect inherit, is beyond conception, so that it cannot enter into the heart of man to conceive of it, so that joy which Conscience gives to upright men in troubles, 'tis beyond expreſſion: the tongue of man cannot fully expreſſe it. I doe not affirm that the heart of man cannot fully conceive it, though possibly it may be so. 'Tis joy unspeakably strong: stronger and more vehement, then the joy of worldlings, when corn and wine and oile increase; and yet 'tis hard to expreſſe how much joy an earthy heart hath, in great earthly increase. 'Tis joy unspeakably sweet, so that he which tastes of this joy, tastes no more sweetneſſe in sensuall things, then in the white of an egge: 'tis sweeter then the honey or the honey-comb: that is, sweeter and more pleasing to the soul, then all the delights of this life, to the carnall heart; and yet 'tis hard to expreſſe how sweet and pleasing sensuall delights are, to the carnall heart of man.

'Tis joy unspeakably pure: as *David* saith, that *the fear of the Lord is clean*; so I may say, that the joy of the Lord, which he gives to man upon the testimony of Conscience concerning his sincerity,

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'tis clean; that is, 'tis pure, unspeakably pure, and holy. What was said of the generation of Christ, that may be said of the generation of divine joy. *Who can declare his generation?* saith the Scripture of Christ; so may I say, Who can declare the generation of divine joy? 'Tis begotten in the heart, as Christ was in *Maries* womb, to wit, by the holy Ghost: 'tis shed abroad in the heart, by the holy Ghost: 'tis continually nourished and cherished by the holy Ghost. It fils the heart full of holy thoughts, the mouth full of holy words, and the hand full of holy deeds. It is immediately from heaven, and makes a man have his conversation in heaven, whilst on earth.

'Tis joy unspeakably precious: a dram of it is more worth then the world: a damned soul in hell would give ten thousand worlds, if there were so many, for the least drop of this cooling comforting liquor, to asswage his scorching torments, but for a moment. It hath heaven in it, with which what can be compared for worth? 'Tis *joy unspeakable and full of glory?* The smiling face of God, which is more glorious then the Sun, may be seen in it, so diaphanous is it.

'Tis joy unspeakably lasting: whereas all other joyes die when man dies, if not long before; this joy lives, as long as the soul and God lives. Labour then so to live, that Conscience may testifie before God and you, that you are sincere, and so lead your souls into that unspeakable joy, which will make you unspeakably happy.

I have now a word or two to you which walk sincerely and uprightly in this world, and so I shut up

up this point. If you do not yet finde ex, erimentally, the truth of this point; to wit, your Conſciences cauſing you to rejoyce in the midſt of your troubles, by a lively teſtifying your integrity to you, then by prayer plead your integrity to God, and intreat him ſo tranſcendently to ſecond Conſcience, with his *glorious power which worketh in us*, that your hearts may be revived under every preſſure for pieties ſake. Thus *David* was forced to do ſometimes, to wit, plead his integrity, to finde the benefit of it in troubles; for God will be ſought unto for every good thing, though we bee never ſo ſincere, *Let integrity and uprightneſſe preſerve me: for I wait on thee, Pſalm* 25. 21. *David* you ſee was put to it, to plead his integrity to God, to obtain the benefit of it in troubles; and thus muſt we ſtill doe if we finde our hearts to droop in troubles, although we are conſcious to our ſelves of our upright and innocent converſation. Say, Lord, thou knoweſt that I have walked uprightly concerning this thing and that, about which I am troubled, and therefore doe thou ſtand up in my heart, and ſecond my Conſcience by the Almighty power of thy holy Spirit, and make it ſpeake peace ſo lively and ſo glorioufly within me, that I may rejoyce in this tribulation for thy ſake; that I may finde my integrity, as a cordiall to me, to keep me from fainting in my minde, and from ſtretching out tongue or hand to iniquity.

If you finde the comfortable teſtimony of Conſcience reviving and rejoycing you in your troubles, then bleſſe God with *David*, that he

hath enabled you so to walke in this wretched world, as to have the voice of conscience with you, that you are sincere. 'Tis of God, that we walk uprightly a moment: did not he stand by us, & watch over our deceitfull hearts, and uphold our goings in his paths, wee should shew our selves hypocriticall wretches in all our wayes. *God is my strength and power; and he maketh my way perfect*, *Psal.* 28. 32. When the lively testimony of Conscience, concerning *Davids* integrity, had rejoyced, and raised his dull spirit, then he took wing, and made his soul mount up to heaven like an Eagle, to magnifie God which had beene such strength and power to him, as to make his way perfect, that is, sincere, and so capable of deliverance from his insulting enemies [*God*] *is my strength and power*; *and* [*he*] *maketh my way perfect*. *David* would not appropriate the praise, of his upright and innocent conversation to himself, as if he by his own wisdom, strength, and goodnesse, had made his way perfect and upright; he had through experience of the rottennesse of his own heart, and his aptnesse to declare it, if God had not been a speciall strength and aid unto him, in his conversation; and therefore doth he so humbly and imitably say, [*God*] *is my strength and power*; *and* [*he*] *maketh my way perfect*, 2 *Sam.* 22. 33. he inabled me so to walk, as to be capable of the accomplishment of his promises of defence against, and victory over ungodly men, and no wisdom, strength, or goodnesse of his own. Thus let us humbly doe, when we feele our hearts leap within us, as rejoyced by the secret testimony of Consci-

Conſcience, concerning the integrity of our carriage, in this or that matter of weight and triall that we were put upon; Thou waſt my wiſdom, ſtrength, and power, O God, to guide and enable me to walke uprightly in ſuch and ſuch hazardous matters; my heart is deceitfull, and full of baſe feare, and if thou hadſt not ſtood up as a mighty God in my weak ſpirit, I had been overborn with fleſhly fears, and ſelf-reſpects, to the wounding of my integrity, and thy Goſpel and glory: bleſſed be thy name, that didſt enable me to looke over all by ends, to thy glory; and to acquit my ſelfe, at the time of triall, anſwerable to my upright purpoſe and reſolution: 'tis of thee to will and to doe good, and unto thee I give all the glory. This is the good way to have God ſtand by us ſtill, and ſo mightily to guide us in all our wayes, that we ſhall keep faith and a good conſcience to our grave, and ſo conſequently our joy, which is the life of our lives. This was upright *Iobs* ſweet carriage, as we may gueſſe by his language. *Though I were perfect, yet would I not know my ſoul: I would deſpiſe my life.* If I were for holineſſe, as juſt men made perfect in glory, yet whilſt a ſoul ſo holy, is in a body ſo diſeaſed, I could not take any pleaſure in my life. Thus to interpret theſe words, is to give us a hint and more, that *Iob* was extreamly overgone with impatience under Gods hand, which is the worſt that can be ſaid upon this place: I think there may be hinted this unto us (if the other be the maine ſcope) that *Iob* ſaw all the integrity & uprightnes he had, or poſſibly could be had, was from God,

and that he had no reason to boast and magnifie himself, what ever his endowments were.

Lastly, if you finde by comfortable experience the truth of my doctrine, that the testimony of Conscience concerning your sincerity, causeth joy and rejoycing in our souls, then hang upon God for perseverance in a sincere way, that your joy may abide, and still more and more increase, as the light of the sun unto the perfect day. You have tasted of the sweetnesse of a sincere way, and therefore you should zealously follow God, to keep you on in it, as long as breath is in your nostrils, that you may never lose your grapes, your first-fruits of the holy Land, your taste of heaven, untill you come to the full fruition of it. 'Twas *Davids* prayer often (and let it be yours) though he were sincere, that *God would make his heart sound in his statutes*. There is much rottennesse in the best heart, and this will breake forth in a mans life, to the dishonour of God, and the wounding of his Conscience, and robbing of his joy, if he be not still with *David*, hanging upon God by prayer, for more and more uprightnesse, and for further and further cleansing of an unsound heart. Things that are apt to bend and become crooked, we are every foot rectifying and straightning them, and labouring to strengthen them, so that they may abide straight, and so be still fit for use and service. You know to what to apply this, if I should not tell you, to the heart of man. Flattery or violence will turn you aside from your sincere walking, if you doe not humbly seek God still with *David*, to make

make your heart ſound in his ſtatutes, and to be ſtill with you, to uphold your ſteps in his paths. You will ſhipwracke Conſcience, and all the peace and joy you have by it quickly, as *Peter* did, if you grow confident of your own ſtrength, and doe not feare alwayes, and depend upon your God, for ability, to doe every thing uprightly. And therefore lean not to your own underſtanding, as *Solomon* ſaid to his ſon, nor to any parts elſe you have, to ſteere your converſation, if you would maintaine the integritie and uprightneſſe of it; but renounce all in your ſelves, and begge God to make you runne and not be weary, and to deliver you from backſliding in heart and life, to make you faithfull to the death, and to give you at laſt the crown of life.

This counſell that you may carefully follow, thinke on theſe two or three things. The peace and joy of a good Conſcience, is better then the greateſt preferment in the world, and the loſſe of it, is worſe then the loſſe of thy life, in the cruelleſt way that man can invent. Thou wilt loſe a little heaven, and create within thy heart a little hell, which will laſt till the marrow of thy bones be conſumed, and thy moiſture turned into the drought of ſummer, in the day that thou turneſt aſide from thy ſincere courſe, and ſet'ſt Conſcience againſt thee. The joy of an acquitting Conſcience, is unſpeakable and full of glory: and ſo the ſorrow of an accuſing condemning Conſcience, is unſpeakable and full of terrour.

'Tis ſorrow unſpeakable ſtrong. What God ſaid to the woman, after ſhee had turned aſide

from the upright way of the Lord, that I may say of all the seed of the woman, when once they turn aside from their upright conversation. *Unto the woman God said, I will greatly multiply thy sorrow, Gen.* 3. 16. Sorrow multiplied, is to have *sorrow upon sorrow*, as *Paul* useth the expression to the Philippians. As in child-bearing there is pang upon pang; and these returns of pangs, grow still stronger and stronger, till the womb be discharged of her burthen: so say I to you, in the day that you turn aside from upright walking, God will greatly multiply your sorrow; you shall have sorrow upon sorrow, pang upon pang by an accusing Conscience; and these pangs shall still be stronger and stronger, till you have humbled your souls throughly for your halting, and got your Consciences sprinkled with the Blood of Christ.

The sorrows which God distributeth to his, when they turn aside from sincere walking, they are sorrows fetcht from hell, and those sorrows, of all sorrows, are the strongest. *The sorrows of hell compassed me*, saith the Psalmist. To turn aside from uprightnesse, and holinesse, was the practice of the evil angels, for whom hell was first founded, and therefore God doth borrow some sorrows from thence, to punish such sins in his children, which carry a neer similitude to their sin; that *similes vitio*, may be *similes supplicio*; like in sinne, may be like in punishment. The sorrows which God inflicts upon revolters, for similitude sake, are called the sorrows of hell.

The sorrows of hell God distributeth in anger, as *Job* saith, *How oft is the candle of the wicked put out?*

out? and oft commeth their destruction upon them: God distributeth sorrows in his anger, Iob 21.17. So the sorrows which God distributeth to his people, when they turne aside from their sincere walking, are from God, as with an angry frowning vizard upon his face, as if he were indeed very angry, as indeed he is with the sin, though not with the person of the godly; for he hates sin in all, with a perfect hatred. The sorrows which God will distribute to thee by accusing Conscience, when thou halteſt, shall be such as in which thou shalt see nothing, but the angry face of God, and this will make thee tremble and sorrow, as the Lord speaks of the Babylonians, *Ier.* 51.39. as the very damned in hell doe, as one that feeleth the very sorrows of hell to compasse thee. God looking angerly upon the earth, it trembleth, saith the Psalmist, *Psal.* 104.32. The earth is the vastest and gravest body under Heaven, and therefore least apt to shaking; and the foundations of it were laid, by Gods own immediate hand; and yet if God doe but look angerly upon this firme stable body, so transcendently founded, it trembleth: how much more then needs must man, which is but a little dust of that grave vast body, shake and tremble, when God as an angry God looks upon him?

Secondly, the sorrows of hell are such as principally torture the spirit. The fire which wee make, can onely burn and torture the bodies of men; because this onely of man is materiall: immaterials, as the souls of men are, our fire cannot fasten upon: but that *strange fire*, which God

Ignis focalis immateriale non urit; inquit Philosophus.

hath kindled in hell, for all that diſobey him, burns the ſouls of men, though immateriall ſubſtances. Nay, ſo ſtrange is that fire, that it burns theſe immateriall ſubſtances moſt fiercely, as being the moſt ſinfull part of man; for 'tis onely ſin that pitches and defiles the ſoule, and makes it combuſtible, which otherwiſe would never burn, if all the fiery artiſts of hell did blow the bellows. Now, juſt ſuch is that fire, which Conſcience kindles upon the breach of integrity; to wit, a fire that principally tortures the ſpirit of man: a fire that burns inwardly, and conſumes the marrow of the bones, and drinks up the ſpirits. The arrows which Conſcience ſhoots in upon a man, upon the breach of ſincerity, are ſuch as pierce principally the ſpirit. As long as *Iob* was patient under Gods hand, he felt the arrows of the Almighty onely without him, as I may ſay, to wit, in his body, in his children and ſubſtance; but when he brake out and curſed his day, hee preſently complains, that he felt the arrows of God within him, and that the poiſon of them did drink up his ſpirits, *Iob.* 6.4. All that which before he felt without, was nothing to that which hee now felt within upon his ſpirit; as the torments which damned wretches ſhall ſuffer in their bodies, are nothing to thoſe which ſhall continually flee up and down within their ſouls. So *David* after he had made breaches in his integritie, God filled his loins with loathſome diſeaſes, but this was nothing to ſpeake of; God made things ſtrike into his heart, and then hee roared, *I am feeble and ſore broken, I have roared by reaſon*

of

of the [*disquietnesse of my heart.*] *David* felt paines gather about his heart, and then he cries out. The heart is the marke that God principally aimes at, when a Christian hath turned aside from his upright course: other outward parts he may hit and deepely wound, but this is but to make holes into the heart, where the seate of unsoundnesse that principally offends him is. The fire which Conscience kindles, it may flash forth into the eyes, and tongue, and hands, and make a man looke fearefully, speake desperately, and doe bloodily against the body; but the heate of the fire is principally within, in the furnace, in the Spirit; 'tis but some sparkles and flashes onely, that you see come forth at the lower holes of the Furnace, which you behold in the eyes, words, and deeds of such men.

Thirdly, the sorrowes of Hell are torturing, but yet not such as utterly consume and end the soule. The fire which we make, let it fasten on never so hard a thing, yet it will consume it in length of time. But that strange fire that God hath kindled in Hell for all that disobey him, though it burne with the greatest fiercenesse that can be conceived, yet it never consumes the soules of those that are now burned in it; no nor yet the bodies that shal hereafter be burned in it. Damned soules are ever burning, and yet never burned; ever a consuming and yet never consumed; and this addes infinitely to the misery of the damned. Even such is that fire which conscience kindles in the soule of man, upon the breach of integrity. 'Tis a fire that wil burne and torture the soule day and night, but never

ver consume it. *Heman* complaines that this fire burnt so fiercely in his soule, that it *distracted* his spirit, but yet did not end his spirit. *While I suffer thy terrour I am distracted. Psal.* 88. 15. The terrors that Conscience kindles in the spirit, wil racke the spirit, rend and teare limbe from limbe, faculties from faculty, and make the spirit mad with horrour and anguish, but yet for all this not put a period to the spirit: he shal be as susceptive and as sensible of tortures to day as yesterday, and to morrow as to day, and next weeke as this weeke, next yeere as this yeere, the last day of his life, as the first day they begun, if God doe not admirably intercept. Conscience hangs the soule in chaines alive upon the breach of integrity; and there lets the soule beate himselfe, and bite and gnaw himselfe, but yet cannot when he would end himselfe, and this makes every torture double. *O that I might have my requeſt! and that God would grant me the thing that I long for!* Why, what *Job* dost thou long for? why, *even that it would pleaſe God to deſtroy me: that he would yet looſe his hand and cut me off.* No *Job*, your spirit has hanged but a while, 'tis not dead yet, and therefore it shal not be cut downe. The things that *Iobs* soule refused to touch, were made by conscience his daily sorrowful meat, and this Gall and Wormwood fretted his guts, but did not strangle and end him; Conscience forc'd him every day, and every night to drinke a new draught, that kept his spirit in continual torture, and yet he could not get his soule out of this body, nor have it consumed in. The terrours that Conscience kindles, they are so terrible,

terrible, that they wil make a man wish for death, nay inflict death upon himselfe, and all to put an end unto them, and yet all wil not doe, because these tortures fasten upon the spirit, but destroy not the spirit.

Finally, the sorrows of Hell, they are such as are not in the least measure pittied by God. Though the damned in Hell, be tormented with sulfurous flames, which is a very fierce fire; and though they cry and roare, howle and yell, shrich and gnash teeth continually, and all this in the hearing of God continually, which would stirre, nay, turne the bowels of any man, to heare but a moment; yet it stirres not God a jot, though he hath heard these dolorous cries so many hundred yeeres, to give them the least good word, or good looke. So that sorrow which Conscience raises in the soule, upon the breach of sincerity, God seems not to pitty in the least measure, for a long time. Though the spirit of man be rackt, tortured, and affrighted even unto distraction, yet God wil not so much as afford a good looke to the soule. Though he pray and fast, and consume himselfe with fasting, yet not any beame of light and love, that the revolting soule shal see in the countenance of God, to take hold on, and to comfort himselfe by. Hence 'tis that the Psalmist complains of God and his mercy as cleane gone. *Will the Lord cast off for ever? and will he be favourable no more? is his mercy cleane gone for ever? doth his promise faile for evermore?* Psal. 77. 7, 8. Nay, many times God serves back-sliding Christians, as he served the Israelites of old, to wit, increases their sorrow,

when

when they are in earnest suit for release and comfort; so farre he is from pittying of them: and as *Ioseph* carried himselfe to his brethren; in stead of pittying them in their want, he spake affrightingly to them, and told them that they were spies, and so put them in feare of the losse of their lives. Just thus for a time doth God usually carry himselfe to revolting Christians: he is so farre from pitying them, notwithstanding all their prayers, that he cals them dogs, and speakes roughly to them, and puts them in feare of the losse of their best lives, and seems resolved to proceed against them as his enemies, begge and cry as long as they wil. *Iob* points at this, where he saith, *Wherefore hidest thou thy face, and holdest me for thine enemy? Iob* 13. 24. And is not this Hell indeed, to be in soule-misery, and to have no compassion from God? To be pittied and condoled by a mans friend, though he be not able to helpe him, we take it as a great mercy, and moderation of misery; *Iob* would so have accounted it. But when such as we take for friends, doe not onely forbeare to pity, but set themselves against us in our misery, and adde to our afflictions; this makes misery unspeakably miserable, and a lively Emblem of Hel indeed: But I goe no further this way.

Secondly, as the sorrow which conscience causeth upon the breach of sincerity, is unspeakeably strong, no other in a manner but the torments of Hel; so 'tis oftimes unspeakably sudden. As the Wind raises hideous stormes and tempests at Sea on a sudden, that endanger the drowning of all: So conscience, when once the soule hath turned aside

aside to crooked waies, oft times of a sudden raises hideous storms and tempests in the soule, which addes exceedingly to the torture. Horrour and terrour breaking forth suddenly, affrights more by far, then if it came with warning. The fire that Conscience kindles in the soule, is like the setting a fire of Gun-powder, very sudden, as 'tis very fierce. After once a breach is made upon sincerity, conscience laies traines of wild-fire and blows up all a mans joy on an instant, & sets on fire the soule, & then lets in Legions of such spirits whose dwelling is only in fire, to keep garrison against all promises of good to this soule, and then the soule becomes like *Pashur, feare round about*: the face of God terrible; the face of friends terrible; the thought of sickness, death; and the thought of death, Hell; & the thought of Hel, as at the door, and unavoidable. As the Arrowes which God wil shoot, against the enemies of his Church, shal goe forth as lightning, *Ze.* 9.14. so the Arrows which God shoots by Conscience, against such as turn aside to evil waies, they go forth oft times as lightning, very sudden, and very swift. Sometimes when a sinne like *Belshazzar* is in the very act of sin, conscience writes down a mans doom in his heart, and in such legible Letters, that the sinner cannot choose but read and tremble. When a sinner is taking pleasure in unrighteousnesse, of a sudden Conscience breaks forth into thundring and lightning in the soule, and the sinner is as one descending quicke into Hel. *And* [*immediately, while he yet spake*] *the Cock crew, and the Lord looked backe upon Peter*, saith the Text, *Luke* 22.60. On a sudden, while *Peter* was

in

in the very act of denying, a Cocke crew within, to wit, conscience that made *Peters* spirit die within him. Once and twice *Peter* denied Christ, and Christ did not awaken conscience, and set him at him, to pull him by the throat; but the third time, *immediately while he yet spake*, Conscience like a Lyon ranne upon his soule, and made him beleeve that he would be a tormentor to him, as he is to the damned, before the time. Sometime Conscience may let a man alone, after he is turned aside from sincere walking, but if the soule still goe on, of a sudden Conscience will breake forth, into thundering and lightning, so fiercely as he did in *Peters* soule, on whom if Christ had not looked backe, *Peter* would have gone neere, to have served himselfe as *Judas*, after he had betrayed his Master.

To conclude all, This I am sure, O sincere soule, that as Conscience wil make thee know to thy comfort, that 'tis a sweet thing faithfully and sincerely to serve God; so Conscience wil make thee know to thy griefe, that it is an evil and a bitter thing, to turne away from the good way of the Lord. Having therefore now set good and evil before thee, make a wise choice. Choose rather to undergoe any thing, that man or divel can invent, that thou maiest still enjoy the peace and joy of a good Conscience, then to have the greatest honour this world wil afford, and shipwracke sincerity, and so lie liable to the lash of an evil conscience.

The

The fourth Sermon.

2 Cor. 1. 12.

For our rejoycing is this, the testimony of our Conscience, that in simplicitie and godly sinceritie, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards, but especially amongst you.

THE fourth and last proposition, which now according to order & method, comes to be handled, is this, *That there be speciall times and occasions, for the declaration of sincerity, which ought to be observed, and answerably to declare and shew our selves.* The Church of the Corinthians was very vitious in doctrine and manners, as we may plainly see by many expressions of S. *Paul*, in his first and second Epistles to them. They were *a* contentious, and *b* puffed up, one against another. They had itching eares, and carnally gloried in men; one was for *c Paul*, and another for *Apollo*, and another for *Cephas*. They were voluptuous, that before they came to the Lords Supper, one was hungry, another *d* drunken, in the House of God. They were followers of heathenish fashions, as in their apparel and meates, so in their haire, wearing it so long that very *e* nature, and the custome of the Church of Christ condemned it. They were *f* superstitious

a 1 Cor. 1. 11.
b 1 Cor. 4. 6.
c 1 Cor. 1. 12.
d 1 Cor. 11. 21.
e 1 Cor. 11. 14, 16.
f 1 Cor. 10. 25.

perstitious, *g* idolatrous, *h* adulterous, fornicatours, abusers of themselves with man-kind, theeves, covetous, drunkards, revilers, extortioners, murmurers, *i* tempters of Christ, *k* backbiters, whisperers, raisers of tumults, and what not? This grosse wickednesse made *Paul* to stirre up the grace of God in him, and to use great *boldnesse of speech*, towards this Church, as himselfe saith, 2 *Cor.*7.4. with all plainnesse and powerfulnesse, reproving their sins, and making manifest the truth, to every mans *l* conscience, in the sight of God. They were growne so loose, that *Paul* was forc'd to use such *m* sharp and home expressions, and with such Majesty, as you shal not finde him the like, to any Church. Twice in one Epistle useth he this upbraiding expression, *n I speake this to your shame*, which not once throughout all his Epistles, to any other Church, doth he use the like upbraiding language. And then delivering his reproofs, with such a transcendent Majesty. *Moreover I call God for a record upon my soule, that to spare you I came not as yet to Corinth*, 2 *Cor.* 1.23. As if he would dart their soules through, with such an holy feare of God, that their loose hearts for ever after, might stand in awe and sinne not. Thus as this Church above all other, gave S. *Paul*, speciall occasion for the declaration of his uprightnesse and sincerity, so answerably he couragiously applied himselfe unto them, which is the meaning of this expression in my text, *but more abundantly to you-ward*, or, *specially among you.*

g 1 Cor. 10.14.
h 1 Cor.6 9,10,11.
i 1 Cor. 10.9,10
k 2 Cor. 12.20.
l 2 Cor. 4.2.
m 2 Cor. 13.10.
n 1 Cor. 5.6. 1 Cor.15 34.

Paul had dealt sincerely with all other Churches, but other Churches were not so openly wicked,

and

and therefore there needed not, that he should use such open majesticall contestation with them. This Church of *Corinth*, was very openly and wilfully wicked, and therefore *Paul* answerably opened his mouth against them. *O Corinthians, our mouth is open unto you, our heart is enlarged: ye are not straightned in us, but ye are straightned in your own bowels,* 2 *Cor.* 6. 11. We have said enough and done enough (as if the Apostle had said) to worke upon your prophane hearts, and to turne you from your prophane lives, but yet your affections are straightned and clogg'd, that you come not off so readily, to follow our holy instructions as you should. The point you see to very naturally raised, *That there be speciall times and occasions, for the declaration of sincerity, which we ought to observe, and answerably to declare, and shew our selves in our places.*

Speciall times and occasions for the declaration of sincerity, are either *personall, domesticall, sociall,* or *nationall.* Personall occasions, which require sincerity after a speciall manner to be declared, are when a man is strongly assaulted by the world, the flesh or the divel, to sinne against God; or else strongly hindred in seeking the glory of God, and the good of his Church. When *Simon* the sorcerer saw that through laying on of the Apostles hands the holy Ghost was given, he offered *Peter* money to impart his skill unto him, and so to have made him a merchant of the holy Ghost, for gaine; then was a speciall personall occasion from the world, for *Peter* to declare his sincerity, that he abhorred all unjust waies to get wealth, and that he was not mercenary in his Ministery, as the World might

suppose; which he wisely considered, and answerably carried himselfe. *Peter* stood up, and courageously said to *Simon* the sorcerer, *Thy money perish with thee; because that thou thoughtst the gift of God may be purchased with money, thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent therefore of this thy wickednesse, and pray God if perhaps the thoughts of thy heart may be forgiven thee; for I perceive that thou art in the gall of bitternesse and bonds of iniquity, Act.*8.18,19, 20,21. When *Samuel* was thought hardly of, the people being strongly set to have a King, as other Nations had, not liking their government by Judges; then was a speciall personall occasion from the world, for *Samuel* to declare his integrity, that he had walked faithfully, as Gods Vicegerent over them, and had given them no just occasion, to wax weary of this way of government, and so consequently that they did evil to desire a King. *And Samuel said to all Israel, behold here I am, witnesse against me before the Lord, and before his Anointed: Whose Oxe have I taken? Whose Asse have I taken? or whom have I defrauded? whom have I oppressed? or of whose hands have I received any bribe to blind mine eyes therewith? & I will restore it you,* 1 *Sam.*12 3. When *Barjesus* withstood *Paul* in his ministery, that he could not doe that good he would upon *Sergius Paulus*, then was speciall personall occasion from the world for *Paul* to declare his sincerity, that he strongly abhorred flatterers and time-servers, and dearely loved the glory of God, and the winning of soules unto him; which he wisely considered, and answerably with courage declared him-

himselfe. *Then Saul who also is called Paul, filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischiefe, thou child of the divel, thou enemy of all righteousnesse, wilt thou not cease to pervert the right waies of the Lord? Act.* 13.9,10.

When *Paul* was strongly set upon by his owne flesh; when the law in his members, rebelled against the law of his mind, and carried him captive to the law of sinne; then was a speciall *personall occasion from the flesh*, for *Paul* to declare his sincerity, that he loved God more then his lusts, and to please him, rather then to enjoy the pleasures of sinne; which he wisely considered, and answerably declared himselfe. *But I keepe under my body, and bring it into subjection, lest that by any meanes when I have preached to others, I my selfe should be a cast away*, 1 *Cor.* 9. 27. This is after a speciall manner to declare sincerity indeed, when a man couragiously fights against himselfe, so far-forth as sinful, & opposite to God. The lusts of the heart, are the enemies of a mans owne house, which are the worst enemies of all, and therefore when these begin to warre and rebell, against that holy light which is in our minds, then is a speciall time indeed for a man to stirre up the grace of God in him, and to declare his uprightnesse for God, whose throne the heart of man ought to be, or else God will give up the heart to the power and dominion of sinne, and then the soule is undone for ever. This *Paul* wisely considered, and therefore when he felt this pricke in the flesh, after a speciall manner molest him, he still after a speciall manner declared his uprightnesse in wrestling against it, 1 Cor. 12. 7.

that so he might subdue his flesh, which otherwise would have subdued his spirit, and outed Christ of his prime Hold, and Saint Paul of his prime happinesse.

3. When the divel tempted Christ, to cast downe himselfe from the top of a steepe place, and to fall downe and worship him, and so to decline his Father utterly; then was a speciall *personall occasion from the divel*, for Christ to declare his uprightnesse; that he prized every tittle of his fathers will, above all this World, and all the honours and pleasures in it. Which Christ wisely considered, and answerably with much courage and resolution declared himselfe. *Then said Jesus unto him, get thee hence Satan, for it is written, that thou shalt worship the Lord thy God, and him onely thou shalt serve, Math.* 4. 10. So when the Serpent subtilly got into one of the followers of Christ, and prayed him to pity and spare himself, from that painefull worke on which the glory of God, and the salvation of man so much depended; then was a speciall personall occasion from the divel, for Christ againe to declare his sincerity, that he more regarded the glory of God, and the good of man, then his owne life, though his life were worth a thousand of ours; which he thoroughly considered and answerably declared himselfe; *Get thee behind me Satan, Mark* 8.33. So when the serpent subtilly set upon our first parents, to draw them to eate of the forbidden fruit, then was a speciall personall occasion from the divel, for them to have declared their uprightnesse; that they would not disobey their God in the least point, though

though they might have been made Gods themselves, to doe it: which because they did not seriously consider, and answerably carry themselves, they lost the confirmation of their happy being, and plunged themselves, and all us their posterity, into unspeakable misery.

Domesticall occasions which require sincerity after a special manner to be declared, are, when in Family relations, good or evil, after a speciall manner is to be conversant about. When *Ely's* sonnes abused their high calling, by a prophane conversation; then was a special domestical occasion, for *Ely* to declare his sincerity, to God and man, that he loved the glory of God above the lives of his sonnes; which because he did not seriously observe and answerably carry himselfe, but passed over a special occasion, with an ordinary reproofe, therefore God fell out with him, and punished him as one that esteemed and loved his sonnes, more then God. When God commanded *Abraham* to sacrifice his onely sonne *Isaac*, then was a special domestical occasion for *Abraham* to declare his sincerity, that to obey the Wil of God, was dearer to him then the life of his onely sonne; which he seriously considered and answerably carried himselfe; and God then openly confessed *Abraham* to be upright. *For now I know that thou fearest God, seeing thou hast not withheld thy sonne, thine only sonne from me*, Gen. 22. 12. When *Jobs* wife bid *Job* in his extremity to curse God and die, then was a special domestical occasion for *Iob* to declare his sincerity that he served God for nought; which *Iob* seri-

2.

ously considered, and answerably carried himselfe towards his wife. *Thou speakest as one of the foolish women speaketh, what? shall we receive good at the hands of God, and not evil?* Job 2.10. So when *David Sauls* sonne had a special advantage against *Saul*, and might have slaine him, but would not, because he was the Lords Annointed; then was a speciall domestical occasion for *David*, to declare his uprightnesse to God and to *Saul*, that he was an obedient son to *Saul*, and desired not the life or Kingdom of his father, but to live in love & peace with him; which *David* wisely considered, and tooke this speciall occasion to declare his integritie to *Saul*; and this done so seasonably, his words were to *Saul* like Apples of Gold in Pictures of Silver, which made him to confesse *David*, to be more righteous then himselfe, 1 *Sam.*24.17. So likewise when God met *Moses* in an Inne, and commanded him to circumcise his sonne, to which bloody ordinance *Zipporah* was so averse, or otherwise he should lose his life, then was a speciall domesticall occasion for *Moses* to declare his uprightnesse to God and to his wife, that he regarded more to please God, then to please his wife; which *Moses* seriously considered, and answerably with courage carried himselfe, or else he had assuredly smarted severely.

3. *Sociall* or *Symmachicall occasions* and times, for the declaration of sincerity after a special manner, are, when good or evil are more then ordinarily conversant about in relation to such or such a Society or Corporation. When *Joab* that bloody man, would have destroyed *Abel* that ancient City,

City, because of *Sheba* a seditious man which fled thither, then was a speciall symmachical occasion for that wise woman to declare her uprightnesse, for her owne good, and for the good of that City whereof she was a member; that she was none of them that made strife and contention against *David*, nor that City in which she lived; which she wisely considered, and answerably with wisdome and courage carried her selfe. I *am one of them that are peaceable in Israel; thou seekest to destroy a City, and a mother in Israel; why wilt thou swallow up the inheritance of the Lord*, 2 *Sam.* 20. 19. When *Judas* one of that Honourable Society, plotted mischiefe against Christ, the Master of that Companie, then was a speciall time for Christ to declare his integrity, that the World might know that Christ had given *Judas* no just cause, thus treacherously to behave himselfe, but had every way so carried himselfe towards him, as might have been enough, to have wonne any mans heart for ever to him. Christ made him as his equal; his familiar friend; he did eate of his bread; he had favours in common with the rest of the Apostles; and yet played the traytor to Christ: this, Christ upon this occasion (you know) declared. When the Holy Ghost after a transcendent manner, fell upon the Apostles, that they spake with divers tongues, some sonnes of *Belial* mocked them and said, *These men are full of new Wine*; then was a speciall symmachical occasion for *Peter* to declare his uprightnesse, for the glory of God, and for the credit of that honourable society of which he was: to declare to all the World, that they were not

drunken

drunken, as the blind worldlings conceived, but Trancendently filled with the Holy Ghost; which the Apostle seriously considered, and answerably with much courage he declared himselfe. *But Peter standing up with the eleven, lifted up his voice and said, Ye men of Judea, and all ye that dwel at Jerusalem, be this knowne unto you, and hearken unto my words; for these are not drunken as ye suppose, seeing it is but the third houre of the the day; but this is that which was spoken by the Prophet* Joel, &c. *Act.* 2. 14, 15, 16.

4. *Nationall occasions* and times for the declaration of sincerity after a speciall manner, are, when good or evil after a special manner is conversant about, in relation, not to this or that particular person, but to the whole Nation. When bloody *Pharaoh* would have destroyed all *Israel*, then was a special National occasion, for *Moses* and the rest of the Worthies of the Lord, to declare their sincerity, for the glory of God, and the good of his Church; which *Moses* seriously considered and answerably with much courage carried himselfe towards *Pharaoh*, upon all occasions, though a King: he told him his owne, and held him strictly to Gods termes; and though he shuffled and shifted, and went forth and backe as a halting rotten Prince, to worke *Moses* about to decline a little from Gods Wil, yet so sincerely did *Moses* declare himselfe to God and all his people, that he would not yeeld to *Pharaoh* a hoose, nor sweare from a tittle of what God bid him to stand for. So when *Balaam* would have cursed all *Israel* for wealth

Exod. 10. 14.

and

and honour, then was a speciall Nationall occasion, for all Israelites indeed, to declare their sincerity, by wrestling with the Lord by prayer, to countermine all his inchantments, which they seriously considered, & answerably with much unweariednes doubtlesse did, or else doubtlesse God would never have withstood *Balaam* in that admirable manner as he did, and have forced him still to blesse, when he meant to curse. When *Israel* committed whoredom with the daughters of *Moab*, and joyned themselves unto *Baal-Peor*, and the anger of the Lord kindled, threatning to destroy all, then was a speciall Nationall occasion for *Moses*, to declare his sincerity, that hee loved the glory of God above the lives of his brethren, which he seriously considered and answerably with much courage did. *And Moses said unto the Judges of Israel, slay yee every one his men, that were joyned to Baal-Peor, Numb.* 25. 5. So when *Israel* had made them a molten calfe in the absence of *Moses*, and God would have destroyed them all at once, and have made *Moses* a great nation if he would have let him alone in his way, then was a speciall nationall occasion indeed for *Moses* to declare his uprightnes, that he loved the lives of his brethren above all honours and preferments this world could afford him and that he loved the glory of God (which would have been much blemished by the heathen, if he had destroyed *Israel*) more then his own life, which he seriously considered, and answerably declared himself. And *Moses* returned unto the Lord, and said, *Oh this people have committed a great sin, &c. Yet now if thou wilt*

forgive

forgive their sin, and if not, blot me, I pray thee, out of thy book. Exod. 32. 31, 32. When *Israel* halted between God and *Baal*, making a mixture of divine worship and idolatrous together, one to colour the other, that poison might be swallowed without scrupling, to the speedy and unsensible perdition of souls, then was a speciall nationall occasion for the Prophets of the Lord to declare their uprightnesse, in crying against halting, not fearing man who shalbe made as grasse; which *Elijah* seriously considered, and answerably with much courage carried himself. *And Elijah came unto all the people, and said, how long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him: and the people answered him not a word.* When *Azariah* the Prophet told *Asa* and all *Juda*, that their halting in Gods worship, was the cause of all their troubles, and that if they did zealously return to that purity of divine worship, which God required, and shake off mans inventions, it should go well with them, and that God would still be with them for good, and not for hurt, as he had been; then was a speciall nationall occasion for that people to declare their sincerity; their love to the purity of Gods ordinances, more then to their own inventions; which they seriously considered, and answerably with much zeal and life did. *And they entred into a covenant, to seek the Lord God of their fathers, with all their heart, with all their soul: that whosoever would not seek the Lord God of Israel, should be put to death, whether small or great, whether man or woman.* 2 Chr. 15. 12, 13. So when *Haman* had plotted the death of all the Jews, then was a

speciall

speciall nationall occasion for *Mordecai* and *Esther*, to declare their sincerity, for the glory of God and the good of his Church, which they seriously observed, and answerably with much courage carried themselves. *Then Esther bad them return Mordecai this answer, Go gather together all the Jewes that are present in Shushan, and fast ye for me, and neither eat nor drink three dayes, night or day: I also and my maidens will fast likewise, and so will I goe in unto the King, which is not according to the Law, and if I perish, I perish, Esther 4. 15, 16.*

The reasons why God in the course of his providence, brings about speciall occasions for the declaration of sincerity, are these; First, that the world and the Devil may see, that his people are indeed sincere. Speciall occasions of trial, are like *Nebuchadnezzars* fiery furnace, heat seven times hotter then ordinary, which will thorowly discover gold from drosse. These made known *Jobs* sincerity so universally, that all mouthes were stopt, which strangely thought and spoke of *Job* before. 'Tis very common with the Devil and his children, to account and call Gods people hypocrites; such as do not serve God for nought, but follow Christ for loaves, and professe Religion for their own ends. Now God to convince these censorious wretches, that judge amisse of the generation of the just, brings his children as 'twere upon the stage, in the open view of all, and puts them upon speciall trials of their uprightnesse; he sets them such tasks of doing or suffering, that shall stretch every vein in their bodies, and convince all beholders, yea, the Devil and all his children, that they

they are sincere; & make them confesse with *Saul*, that they are more righteous then themselves. As there be some stars, which by divine institution are invisible to us, and others visible, to declare the glory of God, and to be of use for man: So those stars which God hath placed in the lesser world, to wit, the soul of man, some of them God would have to be as it were invisible to the world; God would have a Christian modestly, and humbly to conceal as much as may be, many gifts, but others again God would they should declare them as much as may be, to his glory and the good of others, as love, and sincerity, that they may sparkle in the eyes of all the world, as glorious beams of the divine Image. Now man being too backward to this work voluntarily, God makes and fits occasions and times for the very purpose, that shall sift a man throughly, and sound his heart to the bottom, and turn his inside outward, and so declare his sincerity or hypocrisie to all the world. As God knows who are his; so he will have the Devil and his children to know also who are his; that they may walk as self-condemned wretches, as *Saul* did, for persecuting of them. Now, to effect this, this is the thing God does, *viz.* he makes bitter pils for his children to swallow, heavie burdens for his children to bear, such as no unsound heart would touch, with one of his fingers; he heats furnaces seven times hotter then ordinary, and throws his children into them; one thing or other God so orders, that shall put his people to it, to see what mettall they be made of; that shall anatomise every string in their hearts, so that the

the Devil, and all his children, to their conviction and torment, ſhall read ſincerity written in their hearts, with capitall letters.

The ſecond reaſon why God in the courſe of his providence, brings about ſpeciall occaſions for the declaration of ſincerity, is, that his own glory may thereby be greatly advanced. Speciall cures, they winne a name to a Phyſitian, more then then the ordinary cures of ſeven yeers practice: likewiſe ſpeciall victories, winne their prime agents more honour, then all the ordinary warfare of their whole life: So God by carrying his people through ſpeciall occaſions of triall magnifies the glory of his power, wiſdom, and love, more then a thouſand ordinary paſſages of his providence towards them. What a name for power, God wonne to himſelfe, in the heart of *Daniel*, and the three children, for enabling them with ſuch courage, to ſtop the mouthes of Lions, and to quench the violence of fire; to expoſe themſelves to the mercy of lions and fire; rather then to wrong their Conſciences. This doubtleſſe made them more to ſing of the power and goodneſſe of the Lord, then all the paſſages of his providence towards them, in the whole courſe of their lives before. Some skilfull Phyſitians will make their men ſwallow this or that ſtrong poiſon, that they may ſhew their skill before multitudes in curing of them, to winne them a name: So God hee puts his people to great plunges oft-times, that hee may winne them a name for ever in their hearts, and in the hearts of all beholders, 2

for

for wisdom, power, and mercy in carrying them sweetly thorow all, without making shipwrack of faith and a good Conscience. This know, that 'tis Gods great work in this world to advance his own Name, and to make it great to the ends of the earth: now, amongst the many notable wayes, he hath to magnifie his Name, this is one, and not the meanest, to wit, to put his people upon speciall occasions, of the triall of their sincerity, and by these, such an art hath God to advance his own honour, that he wins a world of hearts to himselfe at once, that will be so many living trumpets to sound forth the praise of his greatnesse and goodnesse, from generation to generation.

Thirdly, God by his providence brings about speciall occasions for the trial of sincerity, to adde to the torture of the Devil and his children. Great trials of the godly, put the Devil and his children in hope of their utter ruine. When *Haman* had prevailed so far, as to get a bloody decree against the Jews, he then joyed exceedingly, as one that promised himselfe their utter ruine: now God stepping in between, and on a sudden turning this triall of *Mordecai's* to his advantage, and to *Hamans* disadvantage, to his honour, and *Hamans* disgrace, no man can tell, nor hardly conceive, how this added to *Hamans* torture. God hath admirable wayes, to make wicked men gnash their teeth, before they come to Hell; and amongst the many admirable wayes, which God hath for this end, this is not one of the meanest, to put the wicked into a kinde of hope, of having their will upon the godly, by giving the godly in part (for

trials

trials ſake) into their hands, and then on a ſudden, ſnatching them farther out of their power, then ever they were before, and making them engins of the downfall of the wicked. This hath made many a proud malicious wretch, hang himſelfe, ſtab himſelfe, poiſon himſelfe, to wiſh himſelfe any where, ſo he were but out of the ſight and talke of them that fear God.

Laſtly, God in the courſe of his providence, brings about ſpeciall occaſions, for the triall and diſcovery of ſincerity, that ſo the joy of the upright may be augmented, in this life, and in the life to come. Speciall trials of ſincerity, ſincerely gone through, they procure joy unſpeakable and full of glory in this life; and they work about joy unconceiveable and full of glory in the life to come. There is joy in this life for the godly, and joy unſpeakable and full of glory. So there is a reward in Heaven for the godly, and a *great reward*, as Chriſt uſeth the epithete, *Matth.* 5. 12. Now, unſpeakable joy, God gives to them that undergoe unſpeakable trials of their integrity; hee gives full flaggons of conſolation, to ſuch as have been ſorely ſhot at, as the expreſſion is uſed concerning *Ioſeph*, *Gen.* 49. 23. and yet have kept faithfull to their God. So the great reward in Heaven, is kept for them, that undergoe great trials on earth, and yet hold faſt their integrity. As Princes have their wayes to advance men to great honour, honourably; to wit, by putting them upon ſome notable hard and difficult ſervice, and if they acquit themſelves well and faithfully in it, then to confer great honor upon them, not otherwiſe:

wise. So the King of Kings, he hath his honourable wayes, to advance mean Christians to great spirituall dignities, here & hereafter: and amongst many others this is one, namely, to put them upon speciall trials, and difficult taskes and services, that shall put every nerve and sinew to it; and discharging themselves well and faithfully in these, then he puts a *long white robe upon them, and palms in their hands*, great spirituall dignities, that so they may be known to all, to be such as *came out of great tribulation*, as *Iohn* saith, *Rev.* 7. 14.

This doctrine findeth fault with two sorts of persons, *viz.* such as of wilfulnesse and such as of weaknesse, neglect and passe by speciall times and occasions, for the declaration of sincerity.

Men wilfully passe by speciall times and occasions, for the declaration of sincerity, when they shut their eyes, and will not take notice of such times; out of some self-respect. The Prophet *Isaiah* speaks of this sort of men, where he saith, *Let favour be shewed to the wicked, yet* [*will he not*] *learn righteousnesse, in the Land of uprightnesse* [*will he deal unjustly*] [*and will not*] *behold the Majesty of the Lord. Lord when thy hand is lifted up* [*they will not see:*] *but they shall see, and be ashamed for their envie at the people, &c. Isa.* 26. 10, 11. God gave speciall times to this generation of men, to mend their manners, and to declare uprightnesse in their conversation to his glory, but though this speciall favour were shewed them, yet *would they not*; so much as set about, to learne righteousnesse, to acquaint their deluded Conscience with what was right, and to be practised by them. God in a very

maje-

majeſticall manner lifted up his hand againſt them to croſſe and curſe them in their corrupt wayes, and all to this end, that they ſhould behold it, and take ſhame to themſelves, and break off from their unrighteous courſes, and they wilfully ſhut their eyes, that they might not *behold the Majeſty of God* againſt them. God gave them (of his rich favour) ſpeciall times and opportunities, to declare uprightneſſe, and they made them ſpeciall times and occaſions to declare their pride and rottenneſſe. There is an iron ſinew in the will of men naturally, and therefore let God give never ſo fair opportunities and occaſions to them, to ſhew themſelves for him and for his righteous wayes, yet they will not bow and ſtoop unto it. This iron ſinew was in the neck of *Saul*, and therefore God called his ſinne, in not ſlaying all the *Amalekites*, when he gave him a ſpeciall opportunity thereunto, *ſtubbornneſſe and Rebellion*. God ſaw more into *Sauls* ſinne then he, or many of us could imagine. He looked upon *Sauls* will, in ſparing *Agag*, when he might have killed him; and God ſaw that *Sauls* will was reſolutely ſet to doe this, what ever hypocriticall plea he made for himſelfe, and what expreſſe charge he had to the contrary. God gave to *Saul* there, a ſpeciall opportunity wherein to declare his ſincerity, and he as a ſelf-willed wretch, made it a ſpecial time wherein to declare his hypocriſie, to his utter diſgrace and ruine both of ſoul and body.

Pride and malice are the cauſe, why men wilfully paſſe by ſpeciall times, for the declaration of ſincerity. God gave to *Herod* a ſpeciall time

wherein to declare sincerítie, by causing that promised branch, to spring out of the root of *Iesse* in his time, which root was thought to have been quite dead. Here was such an opportunity given *Herod*, to declare his love to Christ, by protecting and countenancing of him, as was given to no Ruler before him; and he out of pride and malice, as one that could not endure, that there should be any other King of the Jews besides himself, sought with all his policy and might to kill him: so far was he from using all his regall power, to protect and fence this choice branch from spoilers. God gave likewise to the learned Scribes & Pharisees, speciall occasions for the declaration of sincerity, by causing him that was the wisdome of God to converse amongst them, and to speak as never man spake, and to do those things which never man did; that so they (as *Iohn* the Baptist, according to what they had heard with their ears, and seen with their eyes, might magnifie him, and labour as Gods faithfull Ministers in their place, to bring all men to beleeve on him, and follow him; and they out of pride and malice, used all their craft and might, to crush him in the shell, to nip him in the very bud, to cloud his glorious sun, as soon as risen, that none might see his light and walk in it.

Such wretches as these, who wilfully shun speciall times and occasions for the declaration of sincerity, must be told this, That their sin is very great, and answerable shall be their punishment, unlesse they repent. That your sin is great, appears by the example of *Saul*, sinning in this very kinde. God gave him a speciall occasion, to declare

clare his ſincerity to him, when he gave all the *Amalekites* into his hands; he wilfully taking his own courſe, and pleaſing his own humour, you know how God calls this ſin, viz. *Stubbornneſſe*; *Rebellion*; rebellion parallel to *Witchcraft*, *Rejecting the Word of the Lord*. God will no otherwiſe account your ſinne, who now wilfully paſſe by occaſions and opportunities of declaring your ſincerity to him. He will account your practice, *ſtubbornneſſe*: and did any man ever ſtout it out with God, and proſper? He will account your practiſe *Rebellion*: and did ever any man play the rebell againſt God, that he was not hanged and quartered? He will account your practice *a rejecting of his Word*: and for this God will certainly reject you. You know well what heavie puniſhment God inflicted upon *Saul* for this ſinne: he ſtript him of his Kingdom, nay, he ſtript him of the holy Ghoſt, ten thouſand times more worth then his Kingdome, and gave him up to an evil ſpirit, to be vexed and whorried headlong into great ſins, and great miſeries; and according to this proceeding of divine juſtice, muſt you looke to be dealt withall. God offers you now golden opportunities, to declare your ſincerity to him, by killing all *Amalekites*, every ſin in your ſouls, which are more abominable to him, then ever was the *Amalekites*, and to the killing of all, he promiſeth you his aſſiſting grace, as he cauſed his victorious arme to goe along with *Saul*; and if now you wilfully ſpare ſome one *Agag*, ſome fat of the Kine, ſome ſins that bring you in pleaſure and profit, look for

Pares peccato, ſupplicio pares.

Sauls sauce to such sweet meats. God will take his Spirit utterly from you, and give you up to your own hearts lusts, to commit wickednes with greedines, to the aggravation of your condemnation.

Est debilitas culpabilis, sicut excusabilis.

Secondly, the doctrine in hand, findes fault with such as passe by speciall occasions and times, for the declaration of sincerity, out of weaknesse: under this head four sorts of persons are to be reproved. First, such as through ignorance passe by speciall times and occasions, for the declaration of sincerity. Many men in place have often by the providence of God, speciall occasions and times put upon them, for the declaration of their sincere love to Christ and his members, but being ignorant of what is indeed sincerity, to wit, what is indeed right, and the thing to be stood for, do nothing, shew themselves neuters, or else doe as the most doe: Some though they have a long time lived in the light, and should be able to distinguish between light and darknesse, yet through a careless improvement of the light, and resting in customs, know not what is indeed the exact will of God to be stood for; and therefore when they are by the providence of God, brought upon the stage, to set their seale to Gods truth, they as fools, say and do they know not what.

Ignorantia normæ, ignorantia culpabilis, est.

Others there are, who though not ignorant of what is indeed right and good, but yet ignorant of the danger which may ensue upon the neglect of any opportunity for the declaration of sincerity, passe by one speciall occasion, and promise to themselves another, and God peradventure presently proceeds against them in a strict way

of

of judicature, to the deserting of their souls, and never brings about such a golden opportunity more unto them, wherein to shew themselves so admirably for him. *Salomon* points at this where he saith, *Because to every purpose there is time and judgement: therefore the misery of man is great upon him, Eccles.* 8.6. The misery of man is great upon him indeed, that is either ignorant of *judgement* (1) of what is right, and sincere; or that is ignorant of *time*: that is of such speciall and fit opportunities as God offers to man, for the performing of, and standing for, what is right and good. You that are ignorant of *judgement*; of what is right to be done or suffered, you will by the example of others be drawn to stand against right, in stead of standing for it, as did the ignorant multitude against Christ, concerning whom the Apostle speaks thus, *That had they known it, they had not crucified the Lord of glory*, 1 *Cor.* 2. 8. The ignorant Jews not knowing *judgement*, were by the example of the learned scribes and Pharisees, drawn to stand against Christ, in stead of standing for him, and so pulled the guilt of innocent blood upon them, which is not yet washed off.

You that are ignorant of *time*; of the speciall occasions and times, which God in the course of his providence brings about, for the declaration of sincerity, and of the dangers which ensue thereupon, must be told this, That you will open great gaps unto evil ere you are aware. Old *Ely* not taking that speciall occasion given him, to declare his sinceritie, by a due punishment upon his sonnes, they grew horribly wicked,

and Gods wrath grew quickly unquenchably hot.

Secondly, let me tell you this, That you blindfoldly passe by the choisest times of your life, to advance your owne happinesse both here and hereafter. *Phinehas* for taking that speciall time which God gave him, to declare his sincere love to him, won a great deal of honour to himselfe and posterity. And so likewise *Levi*, who took hold of that speciall time that God gave him to declare his sincerity; *Who said to his father and to his mother, I have not seen him, neither did he acknowledge his brethren; nor knew his owne children*, *Deut.* 33. 9. won unspeakable honour. So likewise *Abraham* in taking that speciall time which God gave him, to try the sincerity of his love in putting on to sacrifice his onely son, won incomparable dignity.

2 Secondly such as through carnall fear passe by speciall occasions for the declaration of sincerity, are here to be blamed. This I think was *Pilates* case. God gave a speciall time unto him, for the declaration of sincere love to Christ, when Christ was brought as a malefactour before him, and yet nothing worthy of death or of bonds could be found against him. But *Pilate*, out of fear to displease the Jews, passed by this golden opportunity, and passed sentence upon the innocent. This was *Peters* weaknesse. God gave him a speciall occasion for the declaration of sincere love to Christ, when the damsell so hardly put him to it, and yet he out of fear, passed by this golden opportunity, and denied Christ with all vehemency, which he should with all boldnesse and fervour then have confessed. Such

Such as theſe may doe well to keep theſe two Scriptures ſtill in their minds: *I, even I am he that comforteth you, Who art thou that ſhouldeſt be afraid of a man that ſhall die, and of the ſon of man that ſhall be made as graſſe? Iſa.* 51. 12. *But whoſoever ſhall deny me before men, him will I alſo deny before my father which is in Heaven, Mat.* 10. 33.

Secondly, ſuch may do well alſo to conſider this, That they will brand their name with everlaſting reproach; rob God of more honour, through their cowardlineſſe, then their ſouls are worth, though rated above all this world; and rob themſelves of the ſpirit of glory, which reſts tranſcendently upon ſuffering Chriſtians, as *Peter* ſpeaks, 1 *Pet.* 4 14.

Thirdly, ſuch as paſſe by ſpeciall times for the declaration of ſincerity, through carnall perſwaſion, are here to be blamed. The man of God which cryed againſt the altar at *Bethel*, was faulty in this kinde. God gave to him a ſpeciall occaſion to declare his ſincere love to him, when that old Prophet perſwaded him to doe contrary to his Commiſſion; but he being overborn with the ſmooth language of the Prophet, returned back with him, and did eat bread and drink water, contrary to the expreſſe command of God. How the man of God was handled for this, ſuch ſhall doe well to think of, that are apt to have an ear open to carnall counſell and perſwaſion, to be turned thereby from taking hold of ſpeciall times for the declaration of ſincerity. Three examples more there be, which are moſt worthy of theſe mens conſideration, which would have this weakneſſe cured in them. The firſt is the example of

Joseph in his carriage to his Mistris; He would not admit of discourse with her, nor stand to hearken to her unclean persuasions, but speedily breaks away from her company and counsell both. The second is, the example of *Paul*, that would not consult with flesh and blood, when he was to take hold of speciall occasions and times, for the declaration of his sincere love to Christ. The third is the example of Christ himself, in his carriage to *Peter*, who when he sought to perswade him to spare himself, said, *Get thee behinde me Satan.*

4 Fourthly, such as out of carnall pity, passe by speciall occasions for the declaration of sincerity, are by this doctrine to be blamed. Good old *Ely* was faulty in this kinde. Out of pity to his sonnes he forbore to doe that which he should have done, to have declared his sincere love to the glory of God. Let such as are faulty in this kinde, thinke on *Elies* misery to humble them; and on these divine examples following, to reforme them. Think on *Levi*, who sheathed his sword in the bowels of his brethren; nay, he knew not his father nor mother, no, nor the children of his loins, that he might declare his sincere love to the glory of God, when opportunity was offered. Thinke on *Gideon*, who threw down the Altar of his father, that he might declare his sincere love to God, when he called him hereunto. Thinke on *Asa's* dethroning his mother, and stamping her idols to powder, 2 *Chron.* 15. 16. And on *Solomons* denying the request of his good mother *Bathsheba*, when she requested a bad thing, to wit, *Abishag* the Shunamite, for *Adonijah*,

Adonijah, which was given to lie in *Davids* bosome in his old age to keepe him warme, and to cherish him. All these worthies were not swayed by foolish pitty; but looked over all relations, to obey the Wil of God, and to declare their sincere love to him, upon all occasions offered.

Wherefore, The second and last use of this doctrine, shal be for exhortation. Seeing there be special times and occasions for the declaration of sincerity, and that many have broken thorough all impediments, to take hold of them, let us also strive thus to doe. Two things I would exhort you to, to observe such times; and secondly, to take fast hold of them. Seeing there be speciall times for the declaration of sincerity, let us give all diligence to observe, when they are by God offered to us. Shut not your eyes against such times; nor through ignorance, and carelesnesse overlooke such times.

But how should I know special times and occasions for the declaration of sincerity? *Quest.*

I answer, by these three things. First, by the dependency of Gods glory and thine owne eternal good, upon times, occations, and actions. If the glory of God, and thine owne eternal good depend much upon the doing or suffering of this or that thing; so depend, that if not performed, both Gods glory and thine owne peace fall to the ground; this is a special time and occasion for the declaration of sincerity; and therefore observe it. *Answ.*

Secondly, by strong internall motions and movings to this or that duty, together with the hand of God externally in a special manner, by mercies

mercies and corrections seconding. 'Tis said (you know) that the Spirit of the Lord moved *Sampson* at times in the Campe of *Dan*. That is, God after a speciall manner stirred him up now and then, to that great worke of fighting with the Philistins, to which he had assigned him. So likewise now, the Spirit of God doth at times move mens hearts, after a powerfull & special manner, to this duty or that, to the mortification of this lust or that; & seconds this strong internall motion, by such mercies and corrections, as may most suitably tend to further this motion, and spurre on backward man, to the performance of this duty. This is a speciall time for the declaration of sincerity; observe it. *Balaam* (doubtlesse) had speciall motions and internall stirrings not to goe about to curse *Israel*, and the Angel of the Lord without seconding to hinder him; and yet for all this sword within, and sword without, he would on. You that will doe as he did, must looke to fare as he did. So on the other hand, *Mordecai* (doubtlesse) had strong internall motions and stirrings to labour for the good of the Jewes, and the downfall of proud *Haman*; and the providence of God externally, after a speciall manner seconding; which he observed, and answerably moved in this golden opportunity, and so wonne much honour to God, to himself, and good to his Church.

3. Thirdly, by the Word of God. The Word of God is so full and perfect, that it plainly sets before every man that studies it, what is of weight to be done and what is of moment not to be done. It sets forth things to be done, or not to be done, with

with all the circumstances about them, which makes them of more speciall consequence, or lesse. So that if a man looke upon an action or occasion by the word of God, he shall presently be able to see, of what consequence the thing is, and how answerably he is to move in and about it, whether with more or lesse care and diligence. Hence 'tis that Christ willed those which he urged to imbrace him, to search the Scriptures concerning him; intimating that there they should see, of what consequence this worke was, of imbracing Christ, and following him.

Secondly, as I would have you to take notice, so I would have you to take hold of speciall times and occasions for the declaration of sincerity. When you have espied these golden opportunities, fasten upon them. 2

But how should I take hold of these golden opportunities aright? Quest.

I answer, the taking hold of these golden opportunites aright, consists in these three things, *viz.* That a man when such times are brought about to him by the providence of God, set himselfe, first, speedily; and secondly, thoroughly, to answer them; and thirdly, that he goe about all in the strength of Christ. First, a man that would take hold aright of speciall times and occasions for the declaration of sincerity, must be speedy in this worke. Time, we say, tarries for no man. And opportunity is the extract, and quintessence of time, and farre more gliding. Opportunity let slip, possibly a man may have never such another, though he should live an hundred yeeres. Hence 'tis that Christ

Christ speaks so dolefully to *Ierusalem*, which had slipt her opportunity, *O Jerusalem, Ierusalem, if thou hast known in this thy day, the things that belong to thy peace! but now they are hidden from thine eyes.*

Secondly, as you must set your selves speedily, so you must set your selves throughly to this worke, if you would take hold of these golden opportunities aright. That is, you must set your selves to declare sincerity, answerable to the occasions and speciall opportunity which God offereth. For this is to take hold of these precious opportunities aright, to wit, when speciall occasions for the declaration of sincerity present themselves, after a speciall manner, to declare our sincerity in them. When a speciall occasion of this kind was offered to *Paul* by *Peters* Judaizing, you know with what courage and spirit *Paul* declared himselfe answerable to the occasion. *To whom I give place, not for a moment. Whom I withstood to the face, for he was to be blamed, Gal.* 2. And *Moses* likewise though a very meeke, quiet, and patient spirited man, yet when a speciall occasion for the declaration of his sincerity was offered, by *Aaron* and the peoples making a Calfe, with what a Lyon-like courage did he shew himselfe? And old *Ely* because he did shew himselfe thus to declare his sincerity, when his sonnes oft provoked God, to wit, answerable to that speciall occasion offered, you know what construction God made of his mild cold carriage, in that urgent weighty matter, betweene God and his sonnes.

3. Thirdly, a man that would declare sincerity aright in all occasions offered thereunto, must set about

about this worke in the ſtrength of Chriſt, and not in any ſtrength of his owne. *I will goe in the ſtrength of the Lord God: I will make mention of thy righteouſneſſe, even of thine onely, Pſalm. 71. 16. I will goe in the ſtrength of the Lord God, &c.* That is, in every deſigne, and in every buſineſſe I will depend wholly upon the ayd and aſſiſtance of God, and upon no ſtrength of my owne. Thus we know *David* went againſt *Goliah*, when he would declare his ſincere love to God, whom *Goliah* blaſphemed. Thus muſt we doe when ever we ſet up upon any opportunity, wherein to declare our ſincere love to God, or elſe we ſhall doe as *Peter*, deny Chriſt, in ſtead of ſtanding for him anſwerably to the occaſion offered.

Now, that what hath been ſaid touching this point, of taking hold of golden opportunites offered, for the declaration of ſincerity, you may all obſerve and follow, thinke on theſe two or three things. God cals for it: Conſcience cals for it: Church and State cals for it: Soule and body wil elſe ſeverely ſmart for it. Firſt, thinke on this, God cals for this at our hands, that we ſhould declare ſincerity according to the ſpeciall occaſions calling thereunto. *Gather your ſelves together, &c.* ſaith the Lord to the diſobedient Jewes, and in them to us, before the decree come forth, before the fierce anger of the Lord come upon you. *Seeke ye the Lord all yee meeke of the earth, ſeeke righteouſneſſe, ſeeke meekneſſe: it may be ye ſhall be hid in the day of the Lords anger, Zeph. 2. 1, 2, 3.* A ſpeciall time was offered, wherein to ſhew themſelves for God and for good, & God called upon them carefully

fully to take it, as they tendered their temporall and eternall good.

God cals us now to the declaration of sincerity, as by his word, so by his workes, both of mercy and justice. God hath loaded us with mercies and corrections of all sorts, and all for this end, that we should declare our sincere love to him, answerable to all opportunities offered hereunto. *Many a time* (as the Psalmist saith) *hath he turned away his anger*, and hath not made a full end of us, when we have highly provoked him thereunto, and all for this end, that we should declare our sincere love to him, answerable to all opportunities offered there unto. To the language of the Lord by the Prophet *Amos* I may fitly here allude. God hath withholden the raine from us, when there have beene but three moneths to the harvest: God hath caused it to raine upon one Shire and County, and not upon another: God hath smitten us with blasting and Mildew; and all this to bring us to declare a sincere love to him, according to all opportunities offered; and yet we are backward hereunto. God hath smitten us with the pestilence againe and againe; and with the Sword hath he threatned us againe and againe, and all this to bring us on to declare a sincere love to him, according to all occasions offered; and yet we are backward hereunto. *Therefore thus will I doe unto thee*, saith the Lord to Israel, *and because I will doe thus, prepare to meet the Lord thy God, O Israel, Amos* 4. So say I to you, forasmuch as all the milde meanes which God hath hitherto used are not effectuall for this end, to bring us to declare our sincere love

to

to him, according to all opportunities offered, therefore we must expect that God will take some severe course with us for the time to come; and because we are to expect this at the hands of God, let us prepare to meet the Lord our God. Let every one of us repent of our halting and time-serving past, and for the time to come let us set our selves to declare a sincere love to God, according to all occasions offered.

Conscience cals us hereunto, as wel as God. 2. Special occasions for the declaration of sincerity, now so frequently and so openly shew themselves, that every mans conscience tels him, that he should shew himselfe a great deale more then he doth, for God, his King, and Countrey. As in the night the Owles and the Bats looke abroad: so in these darke sad daies of sin and wickednesse, the eyes of Owles and Bats, the eyes of wicked and secure sinners, begin to open, and their consciences begin to tell them, that they should doe something more now then they have done, for God, and the good of this Church and Kingdome.

Church and state cals for it. They both now 3. with one dolefull voice cry out to us in the language of the Psalmist: *Who will rise up for me against the evill doers? or who will stand up for me against the workers of iniquity? Psal. 94. 16. They know not, neither will they understand, they walke on in darknesse: all the foundations of the earth are out of course. Psal. 82. 5.*

Finally, soule and body will else severely smart for it, if we doe not now step in, to take hold of all opportunities for the declaration of sincerity.

Curse

Curse ye Meroz (said the Angel of the Lord) curse ye bitterly the inhabitants thereof: because they came not to the helpe of the Lord against the mighty, Iudg. 5 23. This curse may all such expect who now come not forth, to declare their sincere love to Christ and his truth, upon all just occasions calling thereunto. The soules of such Christians as now neglect and put by these golden opportunities, of declaring their sincere love to Christ, wil be given up to lukewarmnesse, coldnesse, deadnesse, hardnesse, and some to obstinatenesse, and maliciousnesse against God, and all goodnesse: which are all soule-curses with a witnesse. And such bodies as have in them such cursed soules as these, you may assure your selves, they shal meetwith misery enough first or last. *Paul* intimates something to this purpose, where he saith, *At my first answer no man stood with me, but all men forsooke me: I pray God that it may not be laid to their charge, 2 Tim. 4. 16.* Such as take not hold of speciall times and occasions for the declaration of their sincere love to Christ and his truth, may feare that sad things wil be first or last, laid to their charge; such as shal make body and soule shake. Let us therefore all, as we love our bodies and soules, and as we professe love to Christ, which should be dearer to us then our bodies or soules, take hold of all opportunities for the declaration of sincerity. As God brings about special times and occasions for this end, so let every one of us after a special manner take hold of them that we may after a speciall manner be honoured of God, both here and hereafter. *Dixi.*

Trinuni Dei gloria.

BAULME
For Bleeding
ENGLAND
AND
IRELAND.
OR,
SEASONABLE
INSTRUCTIONS
for Persecuted Christians.

Delivered in severall SERMONS
BY
Nicholas Lockyer M^r. of Arts.

Isa 8.17. *I will wait upon the Lord, which hideth his face from the house of Iacob, and I will look for him.*

IT is Ordered this 15. *Aprill*, 1643. By the Committee of the House of Commons concerning Printing, that this Book, intituled, (*Baulme for Bleeding* ENGLAND and IRELAND) be printed by *John Rothwell*. *John White*.

LONDON.
Printed by *I. D.* for *John Rothwell*, and are to be sold at his Shop at the signe of the Sun in Pauls Church-yard, 1644.

UMI

TO THE PERSECUTED CHRISTIANS IN England and Ireland.

BLeeding hearts, you are honour'd to be Baptized with Christs Baptisme, to pledge your deare Saviour, in his own Cup. Count not, call not honour, misery. The Wine in your Cup, is red indeed, but without dregs to you; Christs drinking first, hath sweetned it wel to Saints. Wrath makes sufferings, misery: let the World houl in their wounds, but do not you complain: let them curse, as bearing Caines *mark, but do you blesse God and glory as bearing the marks of the* Lord Iesus. *Love in the bottom of a bloodie Cup, and the deeper a man drinks, the sweeter, Christ pours out love upon the Soul, when the body pours out blood upon the truth. A Spirit of glory, is a bleeding Christians glory. There is inward advancement, when outward debasement. The soul is in Heaven, when the Body is in Hell for Christ. Was that a Dungeon or a Heaven, in which they sang so sweetly at midnight? Gods dealings are righteous, when Mans dealings are wicked: a man might bear suffering upon this ground, that he hath sinned; but how sweetly may they be born, when sugar'd with love, & all sin forgiven? Ye prisoners of hope: what is your hope? What say*

you of Englands night? Will it ever have day? Would my soul could enter into your secrets: would I could participate with you, in some of your Prison-enlargements: If you find a Heaven in Hell, what will your Heaven be? Now in the Ile of Patmos, * What saves God to your souls concerning these bleeding Ilands? Many Christians for whom you have bled, are now a flying from you, to save their Blood; write after them ye bleeding hearts; preach your Prison-experiments, the faith and hope of your Bonds, and conclude like Paul, Remember our Bonds, and Wounds for Christ and you: Surely if there be any Bowels, this will bring them back to die with truth and you. I beleeve the Resurrection of thy dead, O bleeding England. Your Graves shall open, ye Prisoners of hope, and your buried glory and honour shall return to you. Truth shall out live Tyranny. Righteousnesse shall wash her Feet in the Blood of the wicked. Pride shall be dethroned; and shame shall be her pavilion. Your integrity, ye Parliament worthies, Christ will vindicate; your great pains and labour of love, Christ will return to you and yours. Steel good resolution, and Christ will carry you through all opposition. You are great sufferers, I would this little Book might give some refreshment to you, together with the rest of Gods suffering ones. Bleeding Ireland, God also is with thee, and will be. Thy Land is full of murderers, but not too many for God to overcome. God is as just, as man is cruell, cruelty will cut its own throat, when thou canst do nothing to evade it. Venomous creatures die in thy land, by a providence from heaven, which reason cannot reach.

* A patrimoniis jam ejecti.

God

God and the whole Creation fight against barbarous blood-shed. Thy naked Women and Children, which mourned, starv'd and died in winters past, will fight against the monsters which stript them, in summers to come, when thou want'st men, money, and means to do it. The Vipers which have gnawed out thy guts, are got into our Bowels too, that we might affoord thee no relief; but God will relieve, both thee and us. 'Twas an accursed crue which brought Gall and Vinegar, when Christ cried Eloi, Eloi: England *had helpt thee* Ireland, *had it not been for this cursed Generation; but the blood of both Kingdoms will be upon them. Christ was not overcome when killed. Many may die, but Christs cause in these poor envied Ilands, will live. Manage your bloody businesse bravely, ye Souldiers of Christ in* England *and* Ireland, *the Lord of Hosts is with you. Your sufferings are many, your pay will be great. Two Heavens are before you, one for you and posterity here, another peculiarly adorned for sufferers unto blood above: Flinch from Christ and his cause, and lose both.* Vale.

Οἰμ. ἡ ὀϊζυς πρὸς οἶκτον κελεύθος

Moriendo Christiano, Vivit Christus.

Cessantem punit flagellum.

Yours in continuall Prayers,

Nich. Lockyer.

TO THE READER.

Μύρια δ' ιῶνος, ἑνὸς δ' ἁλίσφετ' ἄνηρ.

READER, there are some Errata's here and there thorow-out this Book, notwithstanding all our diligence to prevent them; but yet such, as with thine own observation, of what precedes, and follows, and with a spirit of love, may easily be set right to thy understanding. Be not a mouth murderer, and kill two at once, my Name, and thy Soul. What is candidly presented to thee, candidly receive, and blesse Christ and the next Author, who is at Prayer for a blessing, upon this Work and thee.

Nich. Lockyer.

The

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USE-

USEFULL INSTRUCTIONS FOR These Evill Times.

COLOS. I. 11.

Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulnesse.

PRayer in this Verse is still continued, and still suited to present and imminent distresse. The state of these Christians, was a suffering state, and like to be more (as our state now is) and therefore Prayer is made for answerable relief; for divine *strengthening*; for bearing & suffering grace; for shoulders suitable to every burden. *Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulnesse.*

The terms of this Text are very weighty, I shall therefore deal with them one after another: their difficulty lies, *Et in materia & in voce*, both in matter and word; yet one hand on which we lean, will carry us thorow both, to Gods glory and mans edification. I begin with the first — *Strengthned*, &c. It points principally at the spirit of man, which is the bearer up of all: a man is what he is, from the fortitude of his inward man; according to this scope and sense the Apostle explains himself, using the same word to the

Ephesians

Augumentum Roboris animi innuit.

Ephesians δυνάμει, &c. And applying it to the inner man. *That he would grant you according to the riches of his glory, to be* [*strengthened with might by*] *his spirit in the inner man.*

Doct. *God exerciseth a relieving power in a Christian* As he doth exercise a creating power, whereby he doth make a Christian; so he doth a strengthning and relieving power, whereby he doth maintain a Christian;—Who are kept by δυνάμει the power of God, 1 *Pet.* 1. 5. Tis the same word, with this in my Text. δυνάμει δυναμόυμενοι strengthned with all might, &c. Divine power makes, and then it upholds; it makes *Esse*, and then it makes *porrò esse*; it brings forth, and breed's up; it travells in birth, once, and again; *My little children of whom* Gal. 4. *I travell in birth* [*again.* This travelling in birth again, is strengthning and relieving power, to maintain and finish the first birth; the same that is here spoken of in my Text *Strengthened, &c.*

Proprietates potentiæ Divinæ. Divine power as it works towards a Christian, hath its peculiar properties; as it works towards a Christian, it works tenderly; such a power working about the soul, works, and works again; it makes Lambs, and then it makes Arms to carry Lambs, to preserve them to be sheep for the fold of Christ,—*He shall gather the Lambs with his Arms, & carry them in his bosome, and gently leading those that are with young, Isa.* 40. 11. As there is a *gathering*, so there is a *carrying* and a *leading* power exercised about a Christian; all these sweet expressions, aptly point out this in my Text, to wit, that *strengthening* and relieving power which carries along and finishes the first work, *strengthened with all might, &c.*

Divine

Divine power, as it works towards a Christian, works effectually.—*The word of God which effectually worketh also in you that believe.* An effectuall power subjected to worke for man, works & works again, & never leaves working till it hath effected its work, which is, preservation unto salvation; *grace unto life.* This power works; *& creando & corroborando*, creating and strengthening; it makes the soul passe from strength to strength, till it be above all opposing strength, and expired safe and compleat into that brest from whence it was first breathed. This expression—*effectuall power*, is an expression of dreadfull importance; it notes that divine power works sometimes by halves; not *effectually*; Something towards birth, and towards a man-child, some pangs and throws, but makes but an abortive at last; some things towards relief, but sinks and dies, and lets that which seemed to be, come to nothing; but when it works *effectually*, it makes grace, and carries on that grace to glory, it makes a Christian, and then it strengthens him to abide so to death, against deadly opposition: *strengthned* with all might, according to his glorious power, unto all patience and long-suffering with joyfulnesse. 1. 1 Thes. 2. 13.

Finally, Divine power as it works about a Christian, works perpetually; to the *utmost*, as you have it expressed, which is very lively; it layes out it self to the furthest, all *vires Divinæ potentiæ* are stretcht, and made to bear and carry to eternity, to carry unto death, through death, beyond death, above death, as that mighty expression is, *Psal.* 48. 14. To resolve it self into *everlasting Arms*, that is, a power subjected to use; a Divine 3. Εἰς τὸ παντελές. Heb 7. 25. לָנֶצַח Supra mortem.

power

power ſubjected to humane uſe everlaſtingly; ſo as to leave no place, no poſſibility of miſcarrying to a Chriſtian, let what will be or can be, on this ſide death, in death, or beyond death, ſo long as the ſoul is. Divine power is ſo ſubjected to work about a Chriſtian, as not to loſe its work, no whit of its work; what ever loſſe he made otherwiſe upon the man, as a man: troubles may make loſſe upon a man as a Farmer, as a Gentleman, as a Noble-man, but not upon man, as a Chriſtian; power is ſubjected ſo to work, as to carry up, carry on, carry out all its own works about the ſoul *in perpetuum*, to all eternity.

Argumentum. Power ſubjected to work about a Chriſtian works from ſpeciall love; power which works from ſuch a love can never leave working, till it has its end, becauſe love works to the end, and it works by power and all other attributes for the good of the beloved. Upon this ground the apoſtle *Paul* was *confident* of the *Philipians* perſeverance in the truth, *being confident of this very thing, that he which hath begun a good work in you will perform or finiſh it, unto the day of Jeſus Chriſt.*

Phil. 1. 6.

1. *Media explicanda.* Divine power, as it works ſtrengtheningly and relievingly, is peculiar to Chriſtians; its the ſame power which began a good work, continued working to finiſh it. Where Divine power works not creatingly, it works not relievingly; hence 'tis that one which is not a Chriſtian indeed, holds not out alwayes to be a Chriſtian in ſhew: hence 'tis likewiſe that Chriſt ſaith, I have loſt none but a loſt Creature; one that was never found; a *child of perdition*, loſt from the beginning, a *childe of wrath, unto wrath*, had he ever had grace in truth,

truth, I would have strengthened it, and kept it — those which thou gavest me I have [*kept, &c. John* 17.12. Keeping power waits about those that the Father hath given to the Son, and none else; all others are lost, and to go for lost.

2. Strengthening power works towards all Christians successively, that is, from Generation to Generation, by act of solemn intercession. Christ made it a solemn business, to make free way in Heaven for a relieving & securing power to work here on Earth, as long as any Saints should be in it. And now am I no more in the world, but those are in the world, and I come to thee. *Holy Father keep through thine own Name those whom thou hast given unto me, that they may be one as we are, &c. Neither pray I for these alone, but for them also which shall beleeve on me through their word,* Joh. 11. & 20. The state of a Christian is botom'd in blood; founded in Christs death, made out by Life, by Prayer and Intercession; all is merited by Christs blood; particulars are drawn out and conferred, upon solemn intercession. Christs intercession ceased not, when he was on earth; the requests above mentioned (I conceive) to be a continuation of solemn intercession, which must last, till all the Saints be above all wants. *He ever lives to make intercession for them*; he that lived on Earth was an Intercessour; he that died, lives again, and goes on with that work, which he began, from the *womb of the morning*, from the beginning of love breathing upon fallen *Adam*: he that lives, prayes; he has done so from the first Saints, and will do so to the last on Earth; he makes all Prayers of Christians, Gods rest, and mans

Heb. 7. 25.

mans relief; pleasing to God, and strengthening to man. *Strengthened with all might, &c.*

3. Finally, all powers which work in man, work, to an eternall end: powers of darknes; all powers judiciary, which work in sinners, are to finish sin, & bring sinners to their place. *So all the powers which work in Christians subduing power, strengthening power, *leading*, *keeping*, carrying, bosoming *power*, are to perfect grace, & bring them to glory. *Holy Father keep through thine own Name those whom thou hast given me, that they may be one as we are:* the end of keeping power, (you see) is a compleat state; *that they may be one as we are.* Divine powers work shapingly, to the highest & happiest similitude as their end; and never leave working & shaping this way, till they have made the felicity of the elect together, the nearest and the liveliest emblem of the felicity of the Trinity, which each person hath in and with each other.

* To a condition miserable as neer the devil as may be.

Ioh. 17. 11.

Use 1. Christians walk humbly; (this is the 1. thing that I would comend to you from this point) your state needs relief; your best state, your graces need supporting & strengthening. You had your being by grace; so you have your standing by grace; as strengthening & relieving mercy and compassion work towards you, so will ye do well; as this declines, so will ye faint & do ill. *As we have received mercy, we faint not*, saith our Apostle. Our strength and supply of spirits, is from relieving mercy; if this be suspended, we faint. As we are humble, so are our relieving receptions, as those are, so we faint not: *as we have received, so we faint not:* our strength is by daily bread, by daily divine concurrence, this suspended, your life and lively-hood are gone.

2 Cor. 4. 1.

Eying

Eying too much what you have, will soon make this sad suspension; Forget all, trust not in parts, no, trust not in graces; your *best state is vanishing*; your gold rusts; your grace needs grace; your state as a Christian, needs strengthening power to carry it along: this house upon the Rock will else fall too, when storms and winds beat. Mercy and compassion began your blessed state, this must finish it; walk as those that have all your fortune at the feet of mercy. A Christian is strongest indeed, when he is weakest in his own sense; *When I am weak then am I strong. Most gladly therefore will I rather glory in mine infirmity, that the power of Christ may rest upon me.* 'Tis great matter of gladnesse and lightsomnesse * to be devested of proud cumbersome self: as a Christian can look over all, that is in him, and be nothing, so is he in capacity of the strengthening power of God, to *rest upon him.*

1.

Esse & posse sunt ex gratia.

2 Cor 12

* To a good heart.

Walk cheerefully. Troubles be many, like to be more, Christians hearts begin to shake, and faint; I like it not, I wish I could speak from this point, to the comfort of such; what shall I say? what can I say more then this point bids me? infinite power is your servant; 'tis subjected to work strengthningly in you; 'tis not for a man to plead his own weakness that hath such an attendant; every one is to hardship, as the divine power that relieves him,—*out of weakness were made strong*, &c. Relieving power how ever it finde a Christian below his work, yet it leaves him above it;— *out of weakness were made strong.* What can you say weak soules, more then this, that you are weak, very weak? why 'tis meet that you should say of your

2.

Heb. 11. 34

your ſelves as you are, and 'tis as meet that you ſhould ſay of Divine power as it is. You are far below your work, your work is farther below that divine power which waits upon you. Come what can, can worſe come then what did to theſe worthies, or finde men worſe? They were *weak, yea, weakneſſe*, and yet out of weakneſſe made ſtrong, and carried through all bravely ſcorning bare deliverance.

Debiles in abſtracto.

Our Seas rage, likely to rage more; let them rage never ſo much, ſo much that ye be caſt into them, out of your veſſels, as *Jonas* was; yet a relieving power ſhall boſom and belly you, and caſt ye up *Jonas'es*, Chriſtians, ye better Chriſtians then ye were. There be two things in relieving power, which if conſidered, me-thinks, ſhould comfort any diſcouraged Chriſtian; it works to relieve

1. *when you need it, and as you need it*, *When*] thou paſſeſt through fire; & *when*] thou paſſeſt through water, *then* Divine power will be with thee; *when*] thou art *weak then* thou ſhalt be ſtrong; *when* thou art in the Furnace, *then* will Chriſt be there; relieving power ſhall work opportunely, that's double relief: thou ſhalt have an *arm ſtretcht out* to reſcue, aſſoon as ſet upon; a breſt-work raiſed, aſſoon as ſhot at. Likewiſe divine power ſhall work as you need it; it ſhal yeeld as much ſtrength as your burden requires to bear it; as many ſpirits as your heat and ſweating ſhall waſte, it ſhall be ſhaped every way to ſerve your turn; it ſhall be made to endure fire and water, to go whether-ſoever you go, & to ſave it ſelf and you too: when you paſſe through the water, ye ſhall have a power that can ſwim, and carry it ſelf and you too

2. through

throughall ; strengthening power shall work still suitable and proportionable to your distresse, that what is wanting in you, shall alwayes be made up by one that *stands by* ; let Lions gape never so wide, you shall stop their mouthes ; let fire be made never so violent, you shall quench the violence of it. The seasonable and all-sufficient working of Divine power, me-thinks, should take off all fear and objections in Christians.

Christians chide your fears, kill them with Faith in this point, they will kill you else, and do you more hurt then the things you fear can possibly do. There is a relieving power subjected to wait upon you, and you are subjected to wait upon it, and your encouragement is certain relief. —*they that wait on the Lord, shall renew their strength, &c.* You have a spring of power running towards you, nothing can dam it up but unbelief, this will cut the throat of a *Samson*, & make him as weak as other men : *Samsons* hair off, and he is deadly weak ; faith in Gods power out, and Gods people are as fainting and fearing as other men which have no such advantage attending them.

God exerciseth strengthening power, and he doth it but upon condition of faith, which is as reasonable and as cheap a condition as can be; but the more reasonable, the worse, if not observed; a mans soul shall sink with a witnesse, that leans not upon his allowed relief. 'Tis *Davids* expression often, *my soul had fainted*, had I not put forth Faith. The soul never sinks, let troubles be never so weighbie, but when it lets go God. Manage faith in that power which is subjected to serve you, and you can never be made miserable.

3. You which finde this ſtrengthening power of Chriſt working in you, acknowledge your mercy; You are to be File-leaders, to help guide them that are behinde you. Chriſt bears Lambs in his boſom, ſo muſt you. Thoſe that cannot relieve themſelves, you ſhould. The ſtrong ſhould ſupport the weak. We ſhould comfort others, with our comforts; Chriſtians ſhould ſhare in one anothers ſweeteſt mercies: ſweet meats ſhould be given about. What you have from Heaven ſome may have from you. Divine power workes ſtrengtheningly, ſometimes more immediately, ſometimes more mediatly, the wind blows where it liſts, and as it liſts, 'tis alwayes welcome to a diſtreſſed ſoul. Sometimes a lame Chriſtian hath a ſtaffe of ſupport and comfort more immediately out of Gods own hand — *thy rod and thy ſtaffe comfort*; at another time more mediately; he hath a ſtaffe, legs and eyes, lent him by a friend, as *Job* ſpeaks. Soul-ſtrength, the better uſed, the longer kept; take heed you loſe not the great bleſſing of aſſiſting and ſtrengthening power.

1. Want of compaſſion will endanger the loſſe of it. 2. Sinning againſt it, will certainly loſe it. I am afraid of this above all, I ſee Chriſtians fall into conſumptions apace, by fellowſhip with ſin; as weak as water, as if there were no power of God at all in them, which is a moſt dolefull condition. *How weak is thine heart* (ſaith the Lord to the *Jews*) *ſeeing thou doeſt all theſe things, the work of an imperious whoriſh woman?* So may I ſay of many Chriſtians; How weak are your hearts, ſeeing you do al theſe things, play the worldlings as do others, play the time-ſervers as do others? You can turn and

Ezek. 16. 13.

and wind your lives and consciences as you list, ah Lord, what strength of God is in such souls? You have lost assisting power, by your looseneſſe and baſeneſſe, you had been better have loſt your lives yea, ten thousand lives; you had been better have died any death, and never have seen that day nor hour in which you began to decline to sinne, to grieve and loſe that power and strength of God, which wrought in you.

Unwarranted courses strip the heart of Divine strength. Light will have no fellowship with darkneſſe: God doth not strengthen to sin; Man stript of God, is deadly weake; he runs to any course. When God leaves a man, man becomes a beast. Why you are so easily drawn to sin, you may see by this point; the power of God is gone from your souls; your *Delilah* hath cut off your strength; your exorbitancy to this and that, hath checkt, grieved, and killed the working of a lively power.

This heavy stroke, is not a first but a last stroke for thine unrulineſſe; *Sampſon* had many brunts about his *Delilah*, before that deadly brunt that gave him up. Thou hast had other punishments for thy *Delilah* without, ere it came to this heavy stroke within, hadst thou made a right use of them, this last and deadliest stroke might have bin saved. Ah! forlaken souls, 'tis a thousand pitties that things had not been timely lookt to, ere they came to such an inward extremity, to such a soul-blow, to such a spirit-wound. Things thus far run a man recovers not in haſte; it may be not all a mans life, to be as he was, and to enjoy Divine power working so lively and sweetly as it did.

Repenting and doing a mans first works is a likely way to do well, but whether it shall rise to be as well with the soul as 'twas, that rests wholly upon Divine pleasure; what Divine engagement the soul can plead for this, would be worth his best search. We find *David* praying hard for wonted favour, but whether granted, that's doubtfull.

Srengthening power lost, the soul hath lost its soul: the spirit of man, hath lost the Spirit of God; God doth not breath in the heart, the man cannot live, not live a jot better then he does, though reproved by his dearest friends every hour That which did this great mischief] that which made this soul-death, was no small sin; it must be sought out, and cried out of above all evills —*blood-guilt*, that one sin that killed two, *Urias* body, and *Davids* soul: O how he cries out of this sin, at the Throne of grace! This bloody sin that hath killed thy soul, seperated between God and thy soul, this must thou with all ferveney cry out upon, and with all care renew faith in an ever-bleeding Saviour, all will be little enough to keep thee from bleeding to death by despaire. One thing is all if thou canst receive it, O forlaken soul, thou art made. Thou must obey Divine injunction; believe and expect good even in thy bad state. *Let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption: and he shall redeem Israel from all his iniquities.* A more deserted state then *Israels* was and is, cannot be; yet Faith and hope are both by Divine command to be exercised in this forlorn condition, with promise of full mercy—*and he shall redeem Israel from all his*

Psal. 130. 7, 8.

iniquity. Whatsoever thy sin hath been, whatsoever the punishment of thy sin is, *hope in the Lord*, as the expression here is, that is, trust in Christ, and expect good in this way, and he shall redeem thee from all thine iniquity, even from that iniquity which hath killed the working of Gods strengthening and releeving power in thy soul? I judge the expressions of the *Psalmist*, to have such wide scope given them of purpose, that any deserted Christians whatsoever, might sucke releif and support from them.

Power relieving and strengthening is sometimes lost, not really, but seemingly, that is according to a tempted souls apprehension, this must be lookt to, that so none judge worse of their condition then 'tis, and lay load needlesly upon themselves. Power releiving, is consistent with power invading and tempting, and yet when this is violent, a poor soul over-looks him that stands by him, and mourns and prayes, as if nothing were his that is Gods. God was fain in a temptation to tell the Apostle *Paul* what he enjoyed, which was all the answer he could have— *And he said unto me, My grace* [*is*] *sufficient for thee*, and my strength [*is*] made perfect in weakness; Soul-anguish, with strength of temptation, & strength of desire to have it removed, made him over-look that mighty aid of God, by which he was enabled to stand under all; which is many a tempted souls case, he cannot see the relief and strength he hath, because he hath not totall freedom from the evil he groans under. This temptation must be observed, God will otherwise be a loser and man too; God will lose the glory of his grace, and man the

Cautio est

2 Cor. 12. 9.

comfort. Is it not relief and ſtrength, that thou art upheld to encounter in any meaſure, with ſtrong temptation? That thou art taken from them into the armies of Chriſt, though they not from thee? from the evil of temptation, though not ſimply from temptation it ſelf? This was that power which Chriſt did principally pray for, not to take out of a wretched World and wretched condition, but to uphold in it. *I pray not that thou ſhouldſt take them out of the World, but that thou ſhouldſt keep them from the evil*, &c.

Object. If I were ſo relieved and ſtrengthened in my temptations, as kept and born out againſt ſin, I ſhould acknowledge a ſtrengthening power of God working in me, but alas! when I am tempted I am overcome.

Sol. 1. It is one thing to ſin, it is another thing to be overcome by ſin. Chriſtians which thus complain ſhould well obſerve how Chriſt keeps their will and affections; a man is loſt when theſe are wonne, and not before. The Apoſtle *Paul* did eye this in the like conflict; what he was in will, when nothing in deed. He found God in affection, though ſin in action; the heart may be ſound, when more externall and inferiour parts are not. *What I do, I allow not; what I would that do I not, but what I hate that do I*; and upon this ground comforts himſelf in a ſad condition, and diſclaims ſin as none of his, though acted by him. Tempted ſouls muſt remember this, The heart kept, all is kept; what is done againſt this by meer ſtrength of corrupt nature, 'tis ſins, 'tis not the ſouls act: the holy Ghoſt makes this diſtinction, a weak ſoul muſt not call it too nice to comfort him:

him: It is one thing to be taken by an enemy, and another thing to yeeld and lay down weapons to an enemy: this was the Apoſtles caſe, which though ſad, yet he made it to yeeld its own relief, ſo muſt we in like caſes. I am, ſaith he, a forc't man, a priſoner, a captive; I doe what I did never intend, what I can never allow; this may make me a wretched man, but it cannot make me a damnable man; it may put me into a ſtrait, but my poor ſoul may find a way out through Chriſt—*I thank God through Jeſus Chriſt, &c.*

Again, remember this, to wit, how the point in hand is propoſed, and ſo take it. God exerciſeth a relieving power in a Chriſtian, I doe not ſay a power preſently conquering; by degrees it riſes to this. Relief is renewed, and more and more time after time brought in ſtill, till the ſoul be made victorious over all enemies. That place is very obſervable to this purpoſe; *A bruiſed reed ſhall he not break, and ſmoaking flax ſhall he not quench* [*till*] *he bring forth* judgment into *victory*. That Chriſt keeps alive thy will and affection towards him, in the midſt of ſo much corruption, and ſo many foils, is it not mighty power & love? yet this he doth, and this he will do, *till* he hath made thee in action, what thou art in affection; indeed, what thou art in will: he will not leave what he hath begun *till* he hath made thee victorious. Matth. 12.20.

Finally, remember this, that ſtrengthening power according to ſenſe and obſervation, comes in by Prayer, fervent Prayer. The Apoſtle *Paul* found it ſo. Upon ſeeking of God again and again, God made known what he was, and what he would be to him—*And he anſwered me, My* 3.

grace, &c. That is, to his prayer, God thus answered. So the Spouse she fervently prayes for relief, and then in the next Verse breaks forth, as one feeling it; *Stay me with flagons, comfort me with apples, for I am sick of love.* Then in the next Verse you have her sensibly expressing her enjoyment, *His left hand is under my head, and his right hand doth embrace me. God* in manifestation of the first power, is found unsought; but in manifestation of the second power he is found as sought; he speaks to our heart, as we speak to his; he reveals his compassion, as we reveal our state. You may want strengthening power if you seek it not. You may live without the lively sense of it long, if you pray not fervently. You must not disclaim a good state wholly because 'tis badly manag'd. Christians ill managing a good state, makes them often conclude 'tis stark naught; this is ill and lies heavy upon the heart, and yet does no good, but much hurt; it discourages to prayer and other duties, in and by which comes in, the experience of Gods strengthening power, which they want.

Cant 2. 5, 6.

I have now but one or two things more to speak to the wicked from this point, and so I shall conclude it. You will never beat the godly out of heart; they have a relieving and strengthening power comes in still, fresh force from Heaven, they will never be conquered. They are upon a Rock: winds may blow and storms beat, they will never fall; the Rock is foundation, and sideprops too. Christians are still kept in that hand, that made them Christians; and none can pluck them out of that hand. The wicked have a great deal

deal of work, more then they will conſider: they muſt quench two everlaſting burnings ere they will be conquerours; Will they do either? There is an everlaſting fire burning in the hearts of Saints; Can all the waters you pour upon it quench it? There is an everlaſting fire burning in hell; both theſe fires kindled, & maintained by the breath of God; Can you ſtop the breath of the Almighty? then may you be conquerours not before.

I would wicked men would be wiſe, and acknowledge the principles and priviledges of Saints, and ſtrike ſail to them. What they are they will be; what they are they ſhall be, to execute the righteous judgement of the Lord upon you, *this honour hath all the Saints.* What honour? why? to be born along reſolutely and victoriouſly by everlaſting arms, to *bind Kings with chains, and Nobles with fetters of iron, to execute the judgement written.* To be reſolute to death is naturall and neceſſary to them, becauſe of that relieving & ſtrengthening power which works in them: to be reſolute to their own temporall death, to accompliſh your eternall death; to be reſolute to all hardſhip, to help you to your place. The ſpirit of a Lion is in Chriſtians; I would Dogs did know this: 'tis ſtill, 'twill be ſtill maintained ſo, Will wicked ſpirits ever beleeve this? Ah wicked wretches, the Saints will be Devils to you here; they will rend you and tear you, and never let go their hold, God ſtrengthens them to it: you might avoid this Hell if you were wiſe, though you cannot, that to come. Who would contend with everlaſting burning? with ſuch fiery ſpirits as can never be quencht? with ſuch men, as are

Pſa. 149. 8. 9.

more

more then men, who have the ſtrength of God, the ſpirit of the Almighty working within them? The unhappineſſe of wicked men is double, treble, I know not how manifold; They are liable to the wrath of God and of his people; and have no ſtrengthening power to ſuccour them. When tortured without, they are more tortured within; 'tis a fattening, hardening, condemning, torturing power that works in wicked ſouls; every drop * ſcalds, not one cools their ſouls. The powers which work mightily in them, are powers of darkneſſe, and lead to uttter darkneſſe; There I leave theſe, and go on with my Text.

* From providence.

The Second Sermon.

Colloss. 1. 11.

——*With all might, &c. Or in all power.*

THis is the next word to ſpeak of: *All might*, is him that is Almighty given into man, as full as man can hold; 'tis ſo much divine ſtrength extended, as to bear up to all duty; *Almighty*, is all that man can need, all that man can uſe beſtowed on him: 'tis ten Talents; 'tis ſtrength to hold forth all Gods will, in all conditions, againſt all diſadvantages: 'tis humane capacity made vaſt, and filled with as much of God, as any deſigne on earth can require, for the well managing of it. Almightineſſe here is not ſpoken in way of compariſon with God, but in way of full obedience to God; 'tis an expreſſion ſpoken in reference to Gods

Gods Will, not in reference to Gods Perſon, and notes an ability to all that God commands, and not any equality to any thing that God is: it notes ſuch a power in ſome ſimilitude, to be to what is enjoyned, as God is to any thing, able to it, and above it, though never ſo great.

Almightineſſe in God, cannot be fully expreſſed by man. Almightineſſe in a Chriſtian, hath ſo much of the Almightineſſe of God in it, that this neither cannot be fully expreſſed. 'Tis the ſame power which made Chriſt Almighty, exceeding richly made known in a Chriſtian; no otherwiſe did the Apoſtle know how to expreſſe it—*that ye may know what is the exceeding greatnes of his power to us-ward who beleeve, according to the working of his mighty power which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his own right hand in heavenly places*; Almightineſſe in a Chriſtian, 'tis the exceeding great power of Chriſt made known exceedingly, wherby a great ſimilitude to Chriſt is made, in obeying him, as he did obey his Faher. Thus onely the Apoſtle expreſſes this power, becauſe he knew not how more fully to reach it; therfore you may not expect a deeper fathoming of it from me: —*and what is the exceeding greatnes of his power to us-ward, &c.* 'Tis an indefinite expreſſion of an unmeaſurable thing: we muſt word it as well as we can, when things are to big for words. Eph. 1. 19. 20.

Almightineſſe in a Chriſtian, 'tis one in ſtrength above ordinary work; 'tis one all able to extraordinary duties; as able to hard, as to light work: 'tis one able not onely to impart the Goſpel, but his own ſoul too, for the Goſpel.—So being affecti- 3. *Quodammodo omnipotent ad extraordinaria,*

affectionatly deſirous *we were willing to have imparted unto you, not the Goſpel of God only, but alſo our own ſouls*, 1 *Theſ.* 2. 8. 'tis one able to give his heart to God, and his life too; his affection to Christ, and his blood too, with much willingneſſe.—*So being affectionately deſirous, we were willing, &c.* Covetouſly or Luſtfully deſirous, as the originall words ſignifie, which notes the moſt taking and ſwaying heart paſſion.

4. Almightineſſe in a Chriſtian, 'tis divine power extended and received to the *utmoſt*, as you have ſuch a Scripture *phraſe*; to the utmoſt of what God is communicable, and man capable, to the utmoſt of what an infinite God can give, and a finite nature can receive; to the utmoſt of what is promiſed, and a Chriſtians calling can call for. 'Tis a *Steven* one full of the Holy Ghoſt and of power; able to ſtand it out in a ſtorm of ſtones; to ſee Heaven in Hell. 'Tis a *Shadrach*, a triumpher in the Almighty, in the face of fiery cruelty; a triumpher in an Almighty God, before the frowning face of an Almighty man: 'tis a man able to obey God *Agendo & patiendo in perpetuum*, to the *utmoſt*; to the laſt breath.

Πλήρης πνευματος καὶ δυναμεως.

Modus communicandi. Almightineſſe in a Chriſtian, 'tis the ſame in nature with that which was in Chriſt, whereby he did all thoſe Almighty things for our ſalvation. The Apoſtle wiſhing this power to the *Epheſians*, ſayes 'tis that which wrought in Chriſt when he raiſed him from the dead. ——*According to the working of his mighty power which wrought in Chriſt, when he raiſed him, &c. Eph.* 1. 19, Chriſt had his power by which he did great

things

things for us, by unction; so have we: he by unction from his Father, we by unction from him. *God annointed Jesus of Nazareth with the holy Ghost and with power*, Act. 10.38. Christ hath his unction immediately from the Father; we immediatly from the Son: 'tis he that most immediatly gives the Holy Ghost to us. — *He shall glorifie me* (saith Christ of the spirit) *for he shall receive of* [*mine*] and shall shew *it unto you*. The power the Holy Ghost gives, 'tis the power of Christ; the truth he reveals, 'tis the truth of Christ; whatsoever excellencie he inspires, 'tis the excellencie of Christ, and to make similitude to him.

I. *Impertinendi discrimen.*

Christ had his unction according to his capacity; of infinite capacity, and therfore his power, the power of a God. All power of God in man, comes but to finite power, the Subject is capable of no more. Almightinesse in a Christian is but finite power: infinite power, working finitely, according to the capacitie of the Subject.

Christ had a more full unction then we, being a vaster continent; and he had a more free unction, that is, power more absolutely conferred, and made over very personall to him. He had his power as the first *Adam*, wholly at his own dispose, so he spake of it, and so he wrought by it, *I have power to lay down my life, and I have power to take it up*. He could do this as of, and from himself. The most almighty Christian cannot say thus, without blasphemy. Infinite power works in us, but not infinitely nor personally, as a thing wholly and altogether at our dispose.

Use.

Christians, are ye Almighty men and women? 'Tis a seasonable question; an Almighty strength

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is comming against us. God is armed, deadly work is in the Land. Can ye suffer unto death? Our glory will be great quickly, or our shame, obedience to blood and death is coming into use again. *Is my strength the strength of stones?* saith *Job*. The strength of stones and rocks, a kind of Almightines is like to be needed, all the strength of God, to carry us out well; What power of God works in you?

Divine Justice is thorowly awake, but ah Lord! we are not. Full executions working, full preparations asleep; all will be ours with a wet finger; No Christians, 'twill not; 'twill be with a wet heart too, wet with blood, & 'tis well if not with the blood of some of you. 'Tis a remarkable expression that of the Prophet *Ezekiel*; when he had foretold sad things, he concludes thus; *Then said I Ah Lord God, they say of me, Doth he not speak parables?* We are too many, as those that preach our own melancholy fancies, when we please not their fancies. I have often sadly said it, and with as much humilitie as I could, *That* Englands *mercies would be bloody mercies*; but I doubt what use was made of it. The Sword you now all see is drawn, when 'twill be put up again, what bleeding yet is behinde, the Lord onely knows, 'twill be our wisedome to get strength for the worst; *All might*, all the power of God working in us, to bear up under all that can come.

Ezek. 10 v. ult.

To have serv'd Christ with our hearts would have serv'd turn very well, these fourescore or these hundred yeers past, but now 'twill not, it must be with our heart-blood; what strength and power have ye in your hearts to this? Can you

you bleed out your ſouls in your Fields, in your Streets, at your Doors, in your Houſes, for Chriſt? Tell me all of you (I beſeech you) what ſtrength have you to this? I have but little, I have none: this is the generall vote. Such language in humility is good; but where 'tis ſo indeed, there 'tis ſad. Why how have you uſed your precious time? you have had many years to fit for this one; many dayes of peace to fit for this day of War; many unbloody dayes, to fit for this bloody day. You have had a growing time; a time of full growth, for full ſervice, for any ſervice; This will be pleaded againſt you by Chriſt and conſcience better then I can do; how will ye be able to bear it?

The time is come that many will rue their loſſe of time; that ſloth will fall to ſlaying the very womb that hath long travel'd with her: hard work, deadly hard work will every day now fall to him that never dream't on't, and many I fear will eternally die in managing a good cauſe. Ah Lord! this is ſad indeed, when a man ſhall loſe his life and his ſoul too, in a good cauſe; when a man ſhall make the greateſt loſſe, in the greateſt and braveſt work of gain, that can come into a mans hand. I like courage well, but diſlike a deſperate man as much; ſuch is every one that goes about deadly work, and yet altogether unfit to die; under the command of the Devil, when he puts himſelf under the command of man for God.

The Devill is Almighty in ſome men, I would ſpeak a word to this. That which doth rule all in you, is your Almighty; by this you may know what

what power works in you. What power is supreme in you, the power of light and truth, or the power of darkneſſe and ſin? There is a ſtrong man, and there is a ſtronger man; the ſtronger man is the Almighty. Three things will clear what power 'tis, that is Almighty in you. What are you in 1. *Choice?* What in 2. *Purſuit?* What in 3. *Reſt?* What a man chooſes, what a man proſecutes, what a man reſts in, that has all, is all; that's *Almightie*. You that chuſe ſin, proſecute ſin, reſt in ſin; ſin, Satan is your Almighty, your God: you are ſtrengthened with all might from Hell. *The God of this world rules mightily in the children of diſobedience* ſaith the Apoſtle. When ſinners are to ſin, as children to a father, doing what they do very naturally, freely, conſtantly, contentedly, ah! lay this to heart, ſin is Almighty.

Enlarge theſe things as you will in your ſelves, I can ſay onely this; You are loſt men, if any thing be Almighty in you, but Chriſt. As you love your ſouls, conſider what power works in you, and by what ſtrength you are rul'd. You that have nothing but the ſtrength of ſin and Satan in you, what will ye do when deliberately put to it for Chriſt? You will deny him and blaſpheme him to his face; a man is, and neceſſarily muſt be, as the power that works and rules in him: you may think this, and promiſe that, (the weakeſt Creatures are apteſt this way) but what over-bears you now, will quite undo you in the day of tryall.

Theſe things, Chriſtians, I have ſpoken out of fear of ſome, but I hope well of the moſt of you; That an Almighty Arm of God is under you, and

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an Almighty Spirit and Power of God working in you: I would it were ſo with all. All of you may be, what any of you are. Covet things that excell, and Chriſt will give you excellent things; an excelling ſtrength, *All might*. The moſt of Chriſt is beſt: the moſt of his power, the moſt of his truth, the moſt of his love, and the like; few hearts ſtrongly hang after this, therefore are miſerable in their little, of him that is All; All might, and all joy, and joyes ſo to be, to that ſoul that pants after it.

All might comes in, as all ſin goes out; the Holy Ghoſt is our power, and he dwels and works as he can get room. Let Chriſt have all your affection, and you ſhall have all his power, to make you able to doe all that he ſhall call you to. A man is made to duty, as he ſtrongly loves; ſtrong deſires take and make Chriſt, and then Chriſt takes and makes the man ſtrong; as ſtrong as his work to which he hath ſuch a deſire.

God diſpenſeth himſelf according to his own will, and yet according to ours too. 'Tis the plague of moſt men, that they deſire but little of God: they are heart-enemies to all power that oppoſes their corrupt affections. The ſtrength of God to mortifie what man loves, and God hates, will man ſeek? Or will God give without it? *All might* to overcome all, that overcomes the ſoul, what men deſire or thirſt after (this is talkt of?) Therefore they very deſervedly die under the power of their ſin, and in the weakneſſe of their ſouls.

Grace in its meaſure (though not according to its being) is diſpenſed according to deſire in its meaſure; for 'tis but a prevenient capacity made

by God to hold so much, or so much of himself: Christians enlarge your desires as Heaven, as the wicked are said to enlarge their desires as Hell. If you would have great things, you must have great desires. According to your affections will be your fruitions; if you desire flagons of power, and love to stay you, you shall be so supported; if you pant after power, *all power* to bear you up, you shall be so born up. Almightinesse to action, springs out of almightinesse in affection.

According to affection, and according to *faith* doth the power of God work in man: Therefore is *Steven* said to be a man full of faith, and of the *Holy Ghost*; and else-where, *full of faith and power*, *Acts* 6. 8. According to our faith, is our incorporation with that strength and power, which is indeed Almighty; and according to a Christians incorporation with this, is his derived almightinesse. By *faith the walls of Iericho fell*: 'twas faith that made those Worthies, such almighty ones. As the soul rests upon the Almighty, so is it almighty. I would ye would study nothing else but faith; all you have is in it. Every age calls to peculiar service, this age calls for almighty Christians; Ye see the way to it, blessed are ye, if ye find it: This blessednesse I will speak of in a word or two and close up this point.

1. An Almighty Christian, 'tis a *Mordecai*; one set upon the Kings Horse, cloathed with royall apparell, and a *Haman* holding his bridle. 'Tis a man over all, in God. 'Tis one clothed with the Sun, having the Moon under his feete. 'Tis a Christian with one foot on the Earth, and another

ther on the Sea; trampling under foot corrupt doctrines, corrupt advantages, all that is unworthy of Christ, and will not go along with the soul, to his everlasting home.

An Almighty Christian, 'tis one that moves in the highest Sphere, *in cælo chrystallino*, in the chrystall Heavens, as neer the Heaven of Heavens as may be. 'Tis one that *waits for Christ from Heaven*, more than for Heaven from Christ. 'Tis an Eagle, the King of Birds for sight and strength; he can look to the end of what God sayes and does, and stand it out expecting that end: he can look to a *Canaan* under a frown; behold life in death. 2.

An Almighty Christian can venture all upon an invisible God; binde up all in one visible word: he can give an *Isaac* to the dead, expect an *Isaac* from the dead, believe that truth shall never die, who ever die or live. An Almighty Christian can live and die with an Almighty Saviour. Christ alone is enough; Christ alone is all. Christ in poverty, is riches; Christ in death, is life; he is in spirit still according to him that he loves, and not according to what befalls him, that he loves. He is in affection according to the person of Christ, the imployment of Christ, and not according to *accidentalia* that attend him. *My beloved* [*is*] *thus and thus*, and therfore beloved. What Christ is in himself takes; what may fall out, nothing. This Christian is Christs lively Emblem. *Look on me* (saith *Gideon*) *and doe likewise.* So doth he look on Christ, and what Christ sayes, he sayes; what Christ does, he does, let all the World say and do what they will. He

can be baptized with the baptiſm wherewith Chriſt was baptized, though a bloody baptiſm.

An Almighty ſoul on Earth, what will this ſoul be in Heaven. One ſtrengthened with *All might*, is one prepared for all glory. *Who can number the duſt of Iacob; or tell the fourth part of Iſrael?* Who can number the Jewels of this Chriſtians Crown? Or tell the fourth part of them; *Thine is the Kingdom,* [*Power and Glory &c.* Power and Glory go in a chain with mutuall reſpect; as the one is ſo the other. Look how much of Chriſt here, ſo much of glory with him hereafter. As Chriſt is in any ſoul, ſo he will be glorious in that ſoul: So farre as he reveales himſelf in any ſoul, ſo farre he abides and will for ever abide, and challenge honour fit for ſuch a vaſt being, when he comes home. He now lives obſcurely, but he will live in ſtate, according to his revenue, and ſeat: Here is *All power*, here muſt be all Glory, here are wide ſpacious rooms, they muſt have hangings ſuitable: I am all, in this all, I muſt have ſtate anſwerable. Chriſt glorifies himſelf in us, as he reveals himſelf in us. 'Tis often hinted, when much is enjoyed, what it will end in *at the appearing of Chriſt*; 'twill beſt ſpeak it ſelf then. I can ſpeak no more of it now.

THE

The Third Sermon.

Col. 1. 11.

Strengthened [with all might] according to his glorious power, unto all patience and long suffering with joyfulnesse.

ALL Might. *Divine power works gradually in a Christian.* Some have little, some much, some *All might.* There was (it may be) but little strength in these Christians, it may be much; but surely not *All might.* What ever there was, the Apostle saw roome enough within for more; occasion enough without in the world, for more; for much more; for all that might be had; and therfore so prayed—*Strengthned with [All might, &c.* Doct.

There bee heavenly places in Christ; some lower, some higher, some highest of all, and yet all heavenly and holy. *And hath raised us together and hath made us sit together in heavenly places in Christ Iesus,* Ephes. 2. 6.

The expression notes a graduall working of Divine power, according to which we are raised and wrought to a similitude with Christ in holinesse, lesse or more. The highest extension of power from Christ, makes the highest heavenly place in him; that is the greatest similitude to him, in purity and felicity. 1.

Our Heaven here is a growing Heaven; our Kingdom a growing Kingdom: we go from glory to glory, from strength to strength; from

a little grain to a great Tree, from babes to strong men; from smoaking to flaming, and so ascend up in that flame to a fixed glory, an abiding mansion; to a glory that shall admit of no ebbing nor flowing, of no intention or remission, of no graduality respecting the same subject.

Divine power works according to order; Christ comes in state into the little World; line upon line, precept upon precept, power upon power, untill all be over-powered, and the little World wholly his. The Sun comes in state into the great World; it is not up at the Meridian, assoon as it appears in our Horizon; it rises and rises, higher and higher, and so fills the great World with glory by degrees; So does the *Sunne of righteousnesse* the little World, to wit, man; he is not at a Meridian height in any mans heart presently, but gradually; by greater and greater Revelations of power and strength, he rises to the Revelation of all power that the soul is capable of. He dwels, and then walks—*I will dwell in you, and walk in you*, saith the Lord. He takes up a dwelling and then makes long and stately walkes. He makes known power, and then great power, and rises it *crescendo* till it rises to exceeding great power—*That ye might know what is the exceeding greatnesse of his power to us-ward who believe*, *Ephes.* 1. 19.

4. Divine power works in grace as it works in nature; 'tis Christs own comparison. Divine power works in nature gradually, by steps and degrees, to perfect naturall things. *The Earth brings forth fruits of her self* (saith Christ) *first the blade, then the ear, after that the full Corne in the*

the ear, and then immediately the Sickle is put in because the Harvest is ripe, Mark. 4. 28. So does Divine power work in grace (for this is the scope of the similitude) by degrees not all at once; and answerably a Christian rises to bud, to blade, to ear, and to full Corn. When *all might* is revealed, the Corn is full; the state of a Christian is come to his maturity; he will not be long now ere he be gather'd and hous'd in Heaven.

5. Divine power works in man, according to what God intends by man. As men are design'd to Gods Service, so God designes his power to their service, to work in and about them. Divine power is Gods immediate agent; man a mediate: power is in the hand of God, man in the hand of power, and held up by it, lower or higher, as his work is — *Whereunto I also labour* (saith the Apostle, speaking of his Ministeriall work) *striving according to his working which worketh in me mightily, Col.* 1. 29. God had a mighty deal of work to do for the Apostle, and his power wrought in him mightily. He wrought without, as God wrought within; he stir'd as stir'd — *striving* [*according to his working, &c.* Power is necessitated to work gradually, office and condition doth so change and vary in this World. With an eye to this the Apostle prayed; he apprehended these Christians set out for great hardship and service, and so he sets upon God to raise power and force answerably for their aid. — *Strengthened with all might, &c.*

1. One or two things note, for the right understanding of this point. Divine power, where it works lowest in any Christian, works above the

ruining power of sin: *Greater is he that is in you then he that is in the World*, saith Christ; greater when least, and where least, then that power which opposes him in a Christian heart. Christ acccording to ordinary and daily residence carries the soul above the ruining power of sin: *greater [is] he that is in you, &c.* They might suppose their condition the lowest of any, as it is common and comely for Christians to do, and Christ condescends in speaking, and takes it so, and speaks of it under such a consideration, and yet sayes he, Fear not; the power that is in you, is greater then the power that is against you. The lowest degree of power that works in a Christian, will hold the soul that it shall not eternally miscarry, what strength soever be raised to this end, so that the devil shall lose his grand designe, to wit, the destruction of the soul. The lowest degree of Divine strength, is supreme strength to all power resisting; as the lowest good Angel * *Excelleth in strength* all bad.

* גבר — *Fortes robore. Angels* of his which are *mighty* (t) transcending *in strength* is an Hebraisme, & notes a superlative, *Psal.* 103 20.

2. A second note is this, The state of Christians in generall under the Gospel, is a very capable state of the highest revelations of power. *Verily, verily I say unto you, he that beleeveth on me, the works that I do shall he do also, and greater works then these shall he doe, because I go unto my Father, John* 14. 12. Accession is now very free, Intercession very potent, Blessings are answerably necessary. The expression of Christ forementioned, notes that there is a peculiar intercession suited to this bright Gospel-age wherein we live; our grace-capacity now is answerably necessary. What intercession works in Heaven, such power and

and love works forth upon earth. We live under the richeſt climate, under the richeſt heavenly influence: all might and all excellence may with all eaſe be obtained now, in compariſon of former times.

A double uſe I would make of this point, to try you, and then to ſtir you to acknowledge mercy as you finde it. That Divine power works gradually, ſhould make much inward obſervation, to ſee how God works in our hearts, whether little or much; Should be the ſickneſſe of your ſouls to finde little of God ſtirring in them; 'twill be the death of your ſouls, not to finde power of God enough ſtirring in them, to ſalvation. Our great work is to eye how Divine power works without in the World; but our greateſt work is to eye and obſerve how it works within, in our hearts; I wonder at ſome mens temper, which leaſt of all minde this. The ſoul of man is the nobleſt thing in the world, 'tis above the world, and doeſt thou think that he which made it ſo above all for himſelfe to work in, is leaſt to be heeded what he works here? *Uſe 1.*

All pains ſpring from one, that we have ſo little of God: all pains and cares therefore ſhould be turned into one, What have I of God? how might I have more? more of his love, more of his power working in my ſoul? God gives *all might* to many, and yet remains *all might* for any. Man has his Heaven as he will. He that will have it in the full and all——enjoyment of the Creature, he has it in this; God *fills mens bellies with this treaſure*. Thoſe that will have their heart in nothing but in the full and all-

enjoyment

enjoyment of God, have it so; he satisfies mens thirst let it be what it will, or how great it will. He satisfies the hungry belly, and the hungry soul.

Cautio est.

Affection is a graduall working thing, and a various working thing, as the power of God is; men had need look how it rises in thirst after any thing but God, they may have their longing die in wrath, and have enough of every thing in their hands to fill their bellies, but not enough of the power of God in their hearts to save their souls, and this will be sad indeed. The power of God works gradually (I say I) in the hearts of men; in some, much; so much that one may say they have all might: in others, little; so little that one may truely say there is not power of God enough unto salvation. I am not ashamed of the Gospel saith the Apostle, for 'tis the [*Power of God unto salvation.* Is there power of God enough working in you, to rise to so much as this, *to salvation*, to soul-salvation? eternall salvation? Power enough to make you the sons of God? 'Tis a great unhappinesse to fall short of any power of God communicable; that any blessing power of God which works in any man, should not work in me: but to fall short of so much as will make the soul fall short of its eternall rest, ah Lord! what misery shall I call this?

Scrutinium.

What faith, what love, what joy, what passion doth that power make which works in you? by this you may know whether 'twill prove a power Divine enough, and strong enough to save your souls. Ye beleeve in Christ (we must beleeve this) well: yet this is but one thing; that power which works this, works more and further,

ther, if it work effectually unto life. Ye beleeve in Christ; 'tis well: Do ye love Christ too? his word, his people, his wayes? How strong is this love? as strong as death? to the death of sin and self? I mean the deniall of both. Remember this one thing for all; power where it works unto salvation, strong enough to save a sinner, it makes strong passion, lasting passion, and all towards Christ and truth. Christ is *fair, faireſt, the faireſt of ten thouſand*, that is, the faireſt of all; so to day, so to morrow, so every day, to the last day, *to the end*, as that love which set power at work in the heart, is.

Divine power, when and where it works unto life, takes the heart first; there it begins. A mans loves assoon as he lives, Christ, Truth, whatsoever is holy. There is a desire of milk, *yea ſincere milk, in new born babes*; in babes assoon as born there is love; love to truth, love to pure and sincere truth, to the pure and Holy word and wayes of God: there is even in babes *deſire*; *Divine affection*; panting after that light which came down from Heaven: O what is truth? what is Christ? would I knew him; would I could enjoy him: *Firſt faith* is most indiscernable; *firſt love*, which works from it, is most discernable, 'tis so strong and pure, and therefore I most mention this passion in this case, to discover the power that works in you.

Divine power makes a divine nature where it works to salvation; a man is another Creature in desire then what he was; he sensibly differs from himself in affection. Things momentanie are fallen two, yea, ten in the hundred with him;

they

they have lost their price. The heart hath sold all for nothing, that was all once unto it. *Gold, dung*; learning dung; all loss and dung; *stinking* earth, that way taking. The heart thirsts for nothing, but him that is all; all power, all love, all holinesse, all happinesse. Divine power, where it works strong enough to save, makes passion divine, all passions, Love, Joy, Fear, Hatred. I doubt much what power works in some mens hearts, I see their affections so strong and so hearty to the world & the vanities of it: I see passion so impure and so strongly working downward. Christ and truth but as a straw when it lies in the way of the mans lust; he leaps over it with ease to satisfie his desire, I like not the state of that mans heart.

Power is leading where 'tis saving; it leads by truth; by the heart. *I am thine save me*, saith the *Psalmist*. *Thine*, that is, thine according to truth; thine in heart, thine in life: thine in trust; thine in blood, in Christs blood, I lean on none else to save me; I lean to none else to guide me.

Power is killing, that is saving; sin-killing, that is soul-saving. The body of death, dead: the body of death, no body; no body with a soul, with life. Self-will slain; the will that lives, Christs. Not I live, Christ lives in me, (*i*) not my will, but Christs will carries and swayes the soul. These things have been said to try you, what power and grace of God is in you, I shall say a little more in the next place to stir you, to acknowledge grace as you finde it, and so leave this point and you for this time.

Divine power works gradually; why, as you finde God working in you, so acknowledge him;

Let

Let God have his own to a grain. *Thine is the kingdom and power, &c.* We are taught this to acknowledge grace in its latitude, to the God of all grace. The Apostle gives God his own by weight, to a grain, which works in *me mightily* sayes he. If God works in you mightily, let him hear of it mightily. As ye feel God, praise God. Make expression from operation, and expresse it fully if you can. Thus doth *Daniel, then Daniel blessed the God of heaven, and said, Blessed be the Name of God for ever and ever, for wisdom and might are his, I thank thee, and praise thee, O God of my Fathers, who hast given me wisdom & might* Dan. 2. An excellent spirit and power wrought in *Daniel*, and he acknowledges all to the giver-*wisdom and might are his*. How Gods Power & Glory went in the Sanctuary, is turned into a Psalm of praise; made to eccho to the author. The very degree thereof is noted,—*so as I have seen them*, That I may see thy Power and thy Glory—*so as I have seen them in* the Sanctuary. What he did enjoy was thankfully acknowledged, what he would enjoy again was heartily panted after. How you see and feel power and glory go in the ordinances, how in your hearts, I beseech you acknowledge to Christ; let him have the glory of every powerfull working here. We are men as your selves; that our Weapons are mighty, 'tis *through God*; he does all, admire him, adore him. Heart-smitings, heart-embracings, kisses secretly, or kickings secretly; they are the kisses of *his lips*, & the spurnings of his power, give him the glory of all. How prevailingly Christ hath revealed power in thee! What a lust he hath discovered, subdued!

subdued! What an eternall state ruined, hath he repair'd! What wounds he hath healed! What inward issues he hath stayed! What bones, what broken bones, and how many he hath set and made to rejoyce, let him have the glory of all. As Christ kisses us, we should kisse him.

—We should meet our Father with joy. Every Revelation of power in the heart, 'tis your Fathers coming towards you, to take your neerer home to himself. We call power little, some Revelations thereof in comparison of others, because the Scripture doth so speak of it for our weakness sake; but this know, 'tis no little power that will stir your hearts, 'tis an arme of the Lord, which is no small limbe—*to whom is the arm of the Lord revealed?* 'tis more then a finger, shall God reveal an arm in you, and lose it in you? He made the Sun, Moon, and Stars, praise him, saith the *Psalmist*. But that power which hath made Sun, and Stars in your hearts, which hath bespangl'd your spirits with various glories, should not this much more make matter of praise? As power heightens it self *operando*, so should we heighten it *verbis elevando*. As any Revelation hath lesse or more of God in it, so it should busie and take up the heart to return it—*in thy hand is power and might*, and in thy hand is to make great, &c. 1 *Chron.* 29. 1. As Gods hand did work for *David*, so did *Davids* heart and tongue work for God: he turned power into praise, and so sent it home again in state to Heaven. But more of his expressions in that place, are very observable to this purpose and point I am pressing. *But who am I* (saith he) *and what is*

my

my people that we should be able to offer so willingly? 1 *Chron.* 29. 14. That we should be *able*, & able *so willingly*, here is the very degree of enabling power praisingly noted. As high as power sets a lesson of love, so high to a crochet it should be sung.

Do but consider some poor souls that sit by you, which have no power of God stirring in them, but lie dead, damnably dead, and then be you dead if you can, to give thanks for that power which hath quickened and raised you from the dead; God will turn grace into our glory hereafter; we should turn grace into his glory here.

The fourth Sermon.

Col. 1. 11.

Strengthened with all might according to his glorious power, unto all patience and long suffering with joyfulnesse.

It is as it ought to be, when apprehension makes full and due impression upon affection. When the soul works out for God in desire and Prayer according as it apprehends the need of him; the necessity of his power, love, or the like, for himself or others. Suitable to what the Apostle apprehended, he prayed: Suitable to what he judged these would need of God, of his power and might, so he heartily wished to them.

Apprehension is placed sentinell in the soul by God, the actions of it should stirre all. It's a power

power in man to see at a distance, and to give warning to all other powers, that the heart may more look out, and work out according to what is or will be needed.

God is come within sight of man, when apprehension reacheth him. According to what of God is in sight, so should the soul stirre. *I have heard of thee by the hearing of the ear, but now mine eye seeth thee, I abhorre my self in dust and ashes and repent, Iob* 42.5,6. Whil'st *Iob* had not such an apprehension of Divine power as it was, the lesse sinfull that his soul did not stir in reference to it as he ought, but assoon as he rightly understood it, all other powers stirred thoroughly, and *Iob* answerably repented and went about his businesse, to stoop to that power which he saw above him.

Every faculty must have the honour of its place; Divine Ordination must have the honour of its end or the man dyes for it. *When you see these things say that winter is near, &c.* saith the Scripture. That is, make use of what you apprehend and answerably stir and prepare or you will perish with the world. So you shall have expressions frequent, when you hear this or that, then do thus and thus. That is, when one faculty does its Office, let all the rest do so too, or else you are lost men. If any sentinell shoot off, and be not regarded, the whole army dyes for it.

Any soul-power misworking overthrows all; so any soul-power disobeyed in working by other powers, overthrows all. If apprehension be blind and sleepy, the soul is undon; if apprehension see and speak in and by conscience, and yet

yet the heart lye still, all will miscarry by surprise. Apprehension is a power placed to prevent surprises; Sad things concerning man, by Divine Ordination, work at a distance for a time; that man has his *eyes in his head* that sees this, saith *Solomon:* that is, apprehension discharges its office, if this office, and power be sleighted by other powers in the heart, all is taken by surprise.

I think apprehension now, does its Office in most of you, how is it obeyed in heart, in other main powers of the soul? Surely now no man but must needs apprehend, that he may want much of God speedily, as much as the Apostle apprehended these might do, much might, all might: now what stirring of heart under all that you apprehend? Yee are convinced; are yee converted? Do yee stir now for your selves as the Apostle did for these? Do yee wrestle hard with God for all that ye apprehend ye may need? Can yee apprehend the necessitie of much and be stirr'd little? Can yee see bloud and death in the Land and lay nothing to heart? Can'st thou see better bloud then thine own shed, and yet make no preparation for the losse of thine? Though many be slain yet shall not I: ah Lord! That soul is slain already; 'twill be wofull when that body comes to be slain too.

Dost thou see a Sword in the land separating between soul and body, and doest thou not yet set to separate between sin and thy soul? Art thou resolved to dye in thy sin? Wilt thou bleed to death in thy sin? This will make every drop of bloud that comes from thee as gastly as Hell. What a deadly bleeding is that, when soul and

body bleed to death together? When the soul bleeds as fast with wounds from conscience, as the body with wounds from man. When soul and body bleed mortally together, ah Lord! let me not be neer that man: how will he sigh? How will he look, speak, gaspe, and groan? And yet may such sad sights many be for ought I can discern, in many mens preparations to this hour.

Sinners, God deals with you now as with *Balaam*, he stands before you with a drawn sword, he threatens your bloud, your death if yee make a step further; yee cannot but apprehend this now as well as I; *Balaam* and his Asse too must needs see it now. What now will yee do? Will yee make no use of such palpable apprehension? How exceeding sinfull will that sinne become which rids it out now against bloud and death, and will live when the man must no longer live? I beseech you all consider the dealings of God, and consider your eternall state. Christians what do yee see? What do you do? Yee see bloud, good bloud, a great deal of good bloud fall, does good bloud stirre in you? You see death most deadly coming towards you, upon the point of a mercy-lesse sword, as mercy-lesse I dare say you *Londoners* shall find it, if it prevail, as ever was drawn, do yee fit and prepare for it? To be hewed to pieces, drag'd to death, trod to death under horse-feet? Yee cannot but apprehend that things may go very bad, and that yee may need very much speedily; does apprehension make due impression? Do yee work out heaven-ward, as the Apostle doth here, answerable to what yee apprehend you and yours may want?

Sinne

Sinne is in great power when the soul will not give up, when he sees God coming against him. Thy love to sin will be an everlasting love, that dyes not to sin now; thou and it will go to Hell together. Affection to evill becomes *Almighty*, unconquerable, and there is no way but one with the man. Man must dye or his sin, that justice is at work which will kill one or tother. I bleed and mourn to see how some men sin in the face of Justice, at swords point; swear, curse, and drink drunk, and yet going about deadly works. I see plainly now, That a man may see misery, and yet not seek out to be blessed; he may see himself & others very open too, and very neer upon deadly danger, and yet neither seek out for himself nor others; why else do we see so many continue still yet as they were? *Pauls* spirit surely is few mens happinesse, to stirre effectually towards God as they apprehend just cause.

Apprehension works divinely upon affection as it keeps it self pure from unbelief, and no otherwise. Unbelief is full of shift and evasion, the life of apprehension dyes in this. Apprehension made from the Word of God, or works of God, works no longer nor no stronger, then as faith works with it. Why do such mighty apprehensions as we raise sometimes by the word, dye and come to nothing, but because faith dyes? Men believe but whilst they see us and hear us speak. Keep faith alive, you will else see Hell often, and feel it too, and yet do nothing to shun it. Ye will see misery, and yet not prepare for it, yea, yee will see judgement at the door, and yet scoffe at it; so did they of the old world; and another old world is this.

1.

2. Apprehension works divinely upon the heart as the will is subdued. A stubborn man fights against all apprehension he does not like; hee shoots at God a great way off, and kills him before he can come neer the heart, to do any good there. *I will not hear him sayes* Ahab, *he never propheſies good to me*. A stubborn heart does prejudge, kill things before they can come neer him. Apprehensions work as we manage them; the strongest are quickly kill'd if we fight against them, the truest quickly made delusive if an unsound heart be in us.

3. Apprehensions are best and work best, as they come from God and are carryed to God. Some apprehensions arise from Satan and his temptations, these often work strongly, but run the soul still against some truth, and off some duty. That truth which is jaſſel'd against must discover such apprehension to be temptation, and set the soul in again. A man must fight against apprehension, as it fights against Gods will, and takes us off from our duty. A man must not make apprehension from fiction, as some tempted souls are taken up this way, but from reall words or works of God, these are onely of sanctifying power upon the spirit. And yet these which rise well, must be kept up wel, or else these will be powerleſſe too. A man much in apprehension must be much in prayer, things will dye else in the brain as they lye, and derive no influence down upon the heart. God must hear much of what we see, or else our vision will not be glorious; taking, filling, and leading the heart. Divine apprehensions are Gods joggings of man, and man must jogge God again often

en to underſtand them well, and to uſe them well, to know fully what God would to us in them, and what we ſhould be to him by them. Apprehenſions come in confuſed, and are ſhap'd and made plain by Prayer; as they come from God they are oft-times above us; as carried back again to God by Prayer, they are made plain and eaſie to us, and very effectuall upon us. I judge theſe things very ſweet to ſome of you, but I doubt they are very uſeleſſe to many, they do ſo little lay their Eye or Ear to Gods Word or Work, ſo little buſie apprehenſion about any thing that is divine. Apprehenſion works much (I believe) this yeer, but (I doubt) not very Divinely, if it did, ſurely we ſhould ſee better hearts and lives then we do.

The fifth Sermon.

Colloss. 1. 11.

— Glorious power &c. or power of his Glory.

IT may be I may proſecute this expreſſion both wayes, as you have it rendered, and as 'tis in the Originall. As you read it, 'tis rather interpretation then tranſlation. Word for word, as 'tis in the Originall, is *according to the ſtrength, or force of his glory*; which is a propriety of ſpeaking in the primitive language, where they would expreſſe a glorious thing, to expreſſe that by a ſubſtantive which we do by an adjective —— *The power of his glory, for glorious power.* Like to this is that

expreſſion, 2 *Theſ.* 1. 9. *Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the* [*glory of his power, that is, from his glorious power as we ſpeak.* In my Text *power* is put firſt, according to the [*power of his glory:* but in that Text fore-cited, *glory* is put firſt — *from the glory of his power:* both note one thing, to wit, *a glorious power.*

Power is called glorious when it doth glorious things within or without. Therefore are theſe expreſſions here made *Relata ſtrengthened with all might,* — according to his glorious power. When a Chriſtian is made Almighty, then is power made all glorious, *glorious power,* known ſo, and called ſo. Thus doth *Moſes* and other ſervants of the Lord call power glorious, when it was extended to do glorious things. *The right hand of the Lord is become glorious in power* (ſaith he in his Song) when God had drowned the *Egyptians*, *Exod.* 15. 6. Thy right hand hath dathed in pieces the enemy.

Having ſpoken this to explain, I would ſpeak this to ſtand on, *That we are to admire and call Divine power as it Works:* When it does great things, Almighty things, glorious works in the world, in our hearts, then are we to call it anſwerably as the holy Ghoſt doth here, *glorious power.* Strengthened with all might according to his glorious power.

All out-goings of God ſhould be called and named as we find God in them. Chriſt the great chanell of all in which God goes forth into the world (power, wiſdom, mercy of God and the like) is named according to what of God was in him

him and to be declared by him. —*And his name shall be called wonderfull, the mighty God, the everlasting Father, the Prince of Peace.* As Divine power, mercy, or the like, works in any person, or by any person, so should it be called, *mighty, wonderfull, glorious everlasting &c.* Thus doth the *Psalmist*, *His work is honourable and glorious. The works of the Lord are great* (saies he in the verse foregoing) and then in this verse he calls it *honorable* and *glorious*, Psal. 111. 2, 3. As power works so it is to be called: as wisedome works, so is it to be called—*His understanding is infinite*, saith the *Psalmist*, speaking of the wisedom of God, *Psal.* 147. 5.

As Christ goes in this world, so we are to talk of his going; as he rides in this world, so wee are also to talk of that. If Christ ride in triumph, we are triumphantly to speak of him; we are to call him *Hosanna in the highest*, when he shews himself highest *. If he take and shew the state and power of a King, a glorious King, we are to give him royall and glorious Titles; we are to name him still in word, as he names himself indeed: we are to Christen Christ as we find him; to name power as we find it, love as we find it, &c. We are to extoll him *that rideth upon the Clouds*: that is, We are to lift up him, that lifteth up himself; we are to set him in the Clouds which hath set himself there; we are to set up God in words, as he sets up himself in deeds; to set up him above all, which sets himself above all, to call him Almighty, which does Almightily; to call *power glorious*, which doth gloriously. —*According to his glorious power, &c.*

* When he rides upon Asses and rules Asses; when he shews an over-ruling power over the unruliest things we are answerably to call him and his power which so work.

Love leads to this; Juſtice binds to this, to give to God that which is due to his Name; to give to power that which is due to power; to put titles ſuitable to ſtate. Give unto the Lord the *glory due to his name*, ſaith the *Pſalmiſt*, that is, to admire and call power as it is, and as it does, in Chriſtians and for Chriſtians: to call power glorious is but due, when it does glorious things; the Apoſtle ſo apprehended, that when he ſpake of power as working at ſuch an height, at an Almighty height for the carrying the ſoul thorough the worſt that might come, that he was bound to call it *glorious power*. *Vain man would be wiſe though he be as the wild Aſſe-Colt*, ſaith he to *Job* that is, He would be accounted wiſe, and called wiſe though a fool, though of no more wiſdom then an Aſſe, then a *Aſſe-Colt*, the ſillieſt of Aſſes: vain man would be accounted that which he is not, and have more then his due to him, but 'tis not ſo with God; he would have no man call him what he is not, or any thing he does, what it is not; but as he is, and as he does. Tell *Pharaoh I am that I am*; as he ſees me do and work, ſo let him call me and no otherwiſe; as men ſee me and feel me, my power, my glory and the like, ſo let them call it and me.— *Strengthned with All might according to his [glorious power, &c.*

Uſe. Love leads to this, juſtice binds to this, and yet I fear I ſhall not find ſo much favour for Chriſt from every one, as to obey this doctrine. A glorious power wrought in and by Chriſt, and yet the Scribes and Phariſees would not acknowledge it, but blaſphemed all. They would not call Chriſt, Chriſt; God, God; though convinced

ced he was ſo; but called God a divell; and the power which wrought in him, by him, and for him, a Diobolicall power, and thus continued blaſpheming glorious power, the moſt glorious power that ever wrought: So did *Jannes* and *Jambres*, the power which wrought by *Moſes*.

This generation is alive again; alive and luſty in this Land at this day. Divine power works gloriouſly in the hearts and hands of Chriſtians, yet will not many wretches acknowledge it, but deride it, blaſpheme it, make head againſt it, as a power of the devill: Never did divine power work more gloriouſly in the hearts and hands of Engliſh Chriſtians then at this day, and yet never leſſe acknowledged, nor more oppoſed; what ſpeaking what plotting now by curſed ſpirits, againſt glorious power, wiſedom, and love that ſtirs in the people of God? Men care not what they ſay of our God, nor what they do againſt thoſe in and by whom he works. Men will not ſee Chriſt in Chriſtians, nor Chriſt for Chriſtians, but Chriſt will make them ſee and feel both.

When the heart is naught 'tis full of ſhifts, ſuch men will attribute all that is done, to any thing rather then to that they ſhould, then to divine power, and call that *glorious*. The *Syrians* attribute that to Hils which they ſhould have attributed to God, for which Divine power wrought bloodily again, more bloudily then before that they might acknowledge God, and call his power as it was *glorious*. Thus ſaith the Lord, becauſe the *Syrians* have ſaid, *The Lord is God of the Hills, but not of the Vallies, therfore will I deliver all this great multitude into thine hand*, and

yee

ye shall *know that I am the Lord*, 1 *King*. 20. 28. wretched men will call Hils strong, houses strong any thing strong and mighty but God. The working of Divine power in the hearts and hands of Christians so lately and so gloriously at *Keynton*: I much doubt whether the wicked will acknowledge to be the power of God against them, and call it as it wrought, *a glorious power*. Divine power therefore shall work again and again, more bloudily then at *Keynton*, till they be made to call it a glorious power which works in the hearts and hands of Gods people. Their blindnesse and madnesse is our affliction and their damnation, let's put one against t'other to easen our burdens as we may.

O when will English Papists and Atheists, call the power of God which works in the hearts and hands of English Christians, *a glorious power*? [*His*] *glorious power*? When will they confesse that they are *strengthened with all might according to* [*his*] *glorious power*? Men of Almighty hearts and hands, by the power of an Almighty God? When will *Balaam* alight and turn his horse, and confesse a glittering glorious power of God against him? When will he ingeniously say, I cannot curse, but blesse altogether English Christians; such a glorious power of God works in their hearts and hands? Naughty hearts have their shifts, and they have their sins: pride cannot call that power glorious, which is against it. A proud person cannot acknowledge that power glorious, which shames him: a proud heart is a deadly plague such a man will rather die, then lay down his Weapons to God; then acknowledge himself

too

too weak for glorious power. O what a nothing is man! What a worſe then nothing is a wicked man! And yet what a ſomething! What a all! what a ſomething above all, doth he think himſelf!

No Land ſurely, hath more guilty wretches of diſobedience, to this doctrine I have in hand, then *England*, What Land hath ſuch deſperate unacknowledgers of divine power, of ſuch glorious divine power as we have? Had the glorious and mighty power which works in the hearts and hands of Chriſtians in *England*, wrought ſo in the ſight of *Turks* and *Americans*, how would they have adored it, and glorified it! What hardned Wretches are ſinners againſt the glorious power, which works in the light of the Goſpell above all others! Let all men know this and fear, that as power is abuſed, ſo 'twill right it ſelf within and without. Glorious power abuſed, will right it ſelf glorioufly. That glorious power which works in the hearts and hands of Chriſtians in *England* abuſed, blaſphemed, as many do, will harden and cut off with a witneſſe; 'twill turn men into divels, and divels into Hell a pace. Divine power ſtumbled againſt will throw men, but Chriſt and his power ſcofft at and blaſphemed, will fall upon men and grind them to duſt; and yet this is the practice of our Enemies. Let us be patient they fight againſt themſelves with their tongues, more then wee can do with our hands, by blaſpheming that which they ſhall be fore't to ſtoop unto.

That which the wicked will not do lyes the more upon us, a neceſſary work will elſe fall quite to the ground. You have ſeen how divine

power

power hath wrought, in the hearts and hands of our brethren abroad, in Gods cause, call it as 'tis; *a glorious power*: the Almighty hath strengthned them within and without, according to his glorious power; call it so. He raised and strengthned the spirit of *Scotland* to resist to blood, against bloody wretches that would have destroyed both them and us: *his power is a glorious power.* He hath raised and strengthned the spirit *England* to resist to bloud, against their bloody enemies and ours too; against all the base bloody body of many Kingdoms combined: *his power is a glorious power.* He hath strengthned the hearts and hands of Christians at *Hull*, at *Portsmouth*, at *Coventry*, at *Warwick*, in the City, in the Field, and made them victorious; *his power is a glorious power.* Bloud, much good bloud is faln, and yet much risen up again: men have hearts, to set their feet in the place of the dead, to die again, that Christ may never die: *his power is a glorious power.* He hath made the spirits of Nobles, Noble; the spirits of Gentlemen, Noble; the spirits of Tradesmen, yea, the spirits of Plowmen, noble; City and Country, noble: all *England* (for so I account the Parliament) resolved to live and die with truth: *His power which worketh in them and us, is a glorious power.*

This is spoken in the generall. I would have every one of you in particular, to take notice what power works in and by you, and call it as it works. Are yee self-condemned? Call that a convincing power. Are your hearts prickt and wounded? Call that a terrible power. Are your hearts inflamed with love to Christ? Call that *a*

glori-

glorious power. Divine power condemning, executing, to wit, torturing, must be look't to betimes. 'Tis time to shake off sin, when hell is come home; come into a mans soul, ere the soul be gone out of the body. A power working meerly co nvctive, is a sad and black, not a glorious power. Such a man should know that life and death are neer him: he may live, or he may die, as stoops to that power which hath seised upon his soul. Where power works meerely convictive, that man is endited for his life: if he can beleeve he will do well; if not his wounds will bleed to death. No power works so black and sad in the soul, but faith alters it, and makes it a glorious power. The goings of God in the soul, are suited to faith still. Beleeve O self-condemned soul and thou shalt see the glory of God; a glorious power working in thee. Out of faith, springs love; out of love, Heaven; Heaven felt, and then, and not till then, a Christian calls the power that works in him a glorious power: all is glorious in Heaven. The soul quickly cals power as it feels it work, and very hardly otherwise. We call the Sun glorious, when we see it and feel it, smiling, warming, and comforting of us. Other celestiall powers which blow, blast, nip and pinch, we call not glorious powers. Power is glorious, and confessed glorious, as it does it's most glorious works in the heart. Christians ye are too far from heaven to call the Sun glorious: too few glorious works in you, to call power glorious. Were ye strengthned *with all might*, yee could not but (as the Apostle here doth) call power *glorious*.

THE

The Sixth Sermon.

COL. I. 11.

—According to his glorious power, or according to the force of his glory.

Doct. *Divine things are so mentioned, as to make best impression upon the soul of man.* The Holy Ghost speaks as one in Heaven, to make his auditors so: he speaks gloriously, to take, to raise, to ravish dead and dull man; to work and force way for Christ into every heart.—*According to the power or force of his glory.*

'Tis an expression of energy and divine force, moulded and shaped with such glittering letters and words, with such varnish and beauty from Heaven as to take and carry every heart thither. Words of glory, and works of glory, all things of glory, are of great power and force with faln man; in a glorious stile, therefore doth the Holy Ghost here speak—*According to the power of his glory.*

The Holy Ghost doth speak as like himself, and to man as like himself. He speaks as one in Heaven, as one wrapt up in God, and in glory, to whom the language of the holy Land is naturall: and he speaks to man as on earth, in earth, wrapt up soul and body in earth; cold, dull, heavy, and hard to be lifted up to Heaven, unlesse Heaven and glory be brought to his door, to his eye and ear, if any thing be of power and force upon a dead creature this will—*according to the force or power of his glory.*

God speaks to man, as man yet moves according to the ruines and remainders of his first state,

Mans

Mans firſt ſtate was glory, and he is a creature leaning and ſtrugling that way ſtill, to get and make a ſtate of glory; he gropes after it in every thing, and as any thing carries glory and luſtre to any ſenſe, eye or ear, ſo he looks after it and hearkens to it. Things of naturall glory, of glory to the ſenſe, they are very ſwaying with a broken glorious Creature. This the Devill knows right well, and therefore he be-ſpangles his expreſſion with Heaven, and glory, and the ſtate of a God, when he has to do with man. So he did to the firſt *Adam*, ſo he did to the ſecond *Adam*, he ſhewed him all the Kingdoms of the World, and the *glory* of them ſaith the Text; he knows words and works inlayed with glory, are very working and winning upon humane nature, who ever wear it. Therefore doth he at this day gild all his deadly pils, and makes them golden and glorious things to look upon; and daily works in his beſt apparell *as an Angel of light*: he puts fair white ſleeves upon his arms when he is going to butcher the ſoul; he makes every tool and inſtrument of death look as glittering and as glorious as may be, he hath had long experience that golden glorious things are of great force, upon a broken glorious Creature. As Satan doth ſpeak and work towards man, as man moves according to the remainders of his firſt ſtate; ſo doth God. He knows that fallen man is much leaning and groping after glory, and therefore ſhall ye find the Holy Ghoſt ſo leaning to this way of ſpeaking in the Word, and working in the World, namely, to cloath expreſſion with words of glory, and actions, with works of varniſh and glory.

ry. As when Christ was to come in the flesh, and sent his Heralds to the Shepherds, *The glory of the Lord shined round about them*, saith the Text. Man is taken with a surrounding glory; once he had such a glory; in Christ he was to have it again: therefore came the message so visibly, and so strongly instructing this way. Glory to any sense works mightily, and be but glory to the ear, glorious words; but glory round, to ear, to eye, to many senses at once, this makes Heaven, and carries all before it, swallows up the soul. So when Christ shall appear again, you have the Holy Ghost telling man, that he shall *appear in glory*. The Holy Ghost knows that man is a creature much taken with glory, therefore doth he cloath his actions and words with glory, — according to his *glorious power*.

God speaks to man as to a creature of state. Persons of state and majestie minde glory as their neerest kinsman, and take in things onely as they come in glory, and cannot stoop to own and embrace any else; as Kings and persons of state can embrace nothing but what comes in state, & presented with glory, suitable to their majestie. Man is a creature of state; of a big spirit; of a very big spirit in a very bad sense: words must be big when the spirit is big, or else they will not bear down all before them. One spirit speaks high and loftily to another: man will not open the everlasting doors unlesse the King speak, and speak as a King, in state, in glory, and therefore doth he so speak — according to [*his glorious power*.

The Holy Ghost speaks so to man, as to make man know his distance; he speaks so, as to make him

him know him that speaks to be God, and him that is spoken to, but man: God speaks so as to make man admire, tremble, stoop. Man is a creature conceited, and yet of no reach: his conceptions and expressions lessen the dimensions of God, his wisdom, his power, and the like, and in this way man grows upon God by sinfull boldnesse; and therefore God is fain to put titles and epithites upon his things himself; to name things according to their nature himself, which fallen man could have done once, but now cannot; to call love, —— *Love passing knowledge*: and wisdom, *infinite: his wisdom is infinite* saith the Psalmist: and power, *glorious* *: he is fain to cloath every attribute himself with royall apparell, with titles suitable, that so man may know & keep his distance; hear and fear: hear and admire: hear and stoop to him that is so glorious and so far above him in every Limbe: that hath such a glorious Arm — *glorious power*:

* To call an Angell, an Angell, and gold, gold.

Finally, God shapes expression so to man, as to hint him of, and move him to, his highest state, He fetches expression from Heaven and from glory, to minde man what should take him up, and whither he should drive in all he sayes and does: he goes before man in glory, to draw man after him; he speaks gloriously to man, that man may eccho to him, and call divine power as he does, and be taken with divine power as he is; that man may looke about, and turn away his eye from things that are vain-glorious, to that which is indeed glorious, and will indeed make man so, being strengthened with it. Strengthened with all might, according to his —— *glorious power*.

Use. God speaks as one in heaven; How do you hear? He makes his sword two-edged, one terrible t'other glorious; How does it cut? He uses his rod and his scepter, sharp words and glorious words; What do they work? His scepter he inlayes, and gilds, and makes a *glorious scepter*, and so holds it forth to your senses, to your eyes, to your eares; What impression doth it make upon your hearts? Can ye heare God speak gloriously and yet not be stir'd? Can ye hear God speak from Mount *Sina* and yet not shake? Can ye heare him speak from Mount *Zion*; as one in Heaven, and yet not admire him, adore him, and be taken with him?

To unstir'd souls I must first speak from this point, certainly you are dead. This is the first principle that springs from this point. Unstir'd souls are dead souls; he that speaks, speaks so gloriously, so movingly, that all men unlesse they be dead must needs be stirr'd. Were your souls alive the words of Christ are so sweet, so full of glory and divine force, that they must needs stir and take you: were you but asleep, the words of Christ are so glorious and so shining in your eyes that they would awake you. 'Tis a remarkable place to this purpose, *Cant.7.9.——and the roof of thy mouth like the best Wine that goes down sweetly, causing those that are asleep to speak.* Christs glorious words are very taking, they go down *sweetly*; if there be any principle of life in the soul 'twill stir it; If the heart be asleep in the lap of any lower sweet, in the lap of any low delights, if onely asleep, and not dead in the nest, this higher sweet and glory, will awaken it, and make

make it ſpeak to the praiſe of him that ſo exceeds all, in ſweetneſſe and love. *Solomon* was aſleep for a while in the lap of low delights; but when once Chriſt began to ſpeak in a glorious ſtile to his ſleepy ſoul, he awok preſently, and made ſongs of that glory, that tranſcendent glory which he ſaw. Surely therefore I conclude, that they are dead men whom words of glory, words full of Heaven cannot ſtir.

How glorious the expreſſion of Chriſt is here, ye hear: how gloriouſly Chriſt hath ſpoken upon it, out of the mouth of a babe, out of the mouth of *a worm and no man*, ye have likewiſe heard: of what force and power all hath been upon your hearts ye know: how much more in love with Heaven and with the Word of Chriſt, and how much leſſe in love with the World and with your luſts then you were, you know; ye that yet are as ye were, not a jot better, ſurely ye are dead: ye that are yet dead, ah Lord! when, when will ye be alive? Let every heart attend, I will ring the Funerall of the dead.

Hearts dead and unſtir'd when Chriſt ſpeaks lively and gloriouſly, have certainly ſtopt their ears againſt the charmer; this ſoul is a priſoner to perverſe will, there is no damnable priſon but this; he is reſolved that nothing ſhall ſway that is holy; that his heart ſhall rule truth, and not truth his heart, which will damn a man if he had a thouſand ſouls. This man hath the plague in his heart, and hath ſhut up himſelf that none may come at him, no not the King of glory, not words of glory: write *Lord have mercy upon this mans door*, upon his forehead, for

he will die in his sin, all the World cannot save him. Whom truth cannot stir, nothing can; whom glorious words of truth cannot stir, nothing shall; the man is stretcht out for dead, I am now ringing his knell, does any dead soul hear me?

A Scepter of gold, a glorious power held out gloriously, the God of glory speaking in glory, and yet the heart of man not taken nor stir'd, ah Lord! this heart is taken already; this heart is certainly catcht with some fading glory. Were there any soul at home when the King of glory, and the King in glory knocks, certainly 'twould open. What answer can be made? who can open when no body is at home? *Dinah* is gone abroad and ravish't by the *Shechemites*; the heart is gadded abroad, taken and lost in a lie, in a fading vexing glory, that will be the death of it. An unstir'd soul is a dead soul; a dead soul is a lost soul; a lost soul in sin will be found in judgement, seldom any where else.

I have not yet done ringing the Funerall of the dead, one Peal more and I have done. Ye dead souls, Christ is making your grave, do ye not see it? he is comming to take the length of your corps with a sword, he will bleed you first and then bury you afterward. Ye have bled your souls dead, and Christ will bleed your bodies dead, and then will ye be twice dead and pluckt up by the roots. When ye are gasping for life, will ye be taken and stir'd with that mortall power which wounds you? when ye are descended to your long home, will ye be taken and affected with that power that sends you to Hell? Surely glorious power gloriously expressed will take

take your ſouls, or deſtroy them. In what ſtile God ſpeaks, according to it will he make operation in every man, upward or downward. Gods Words ſhall have their force, and make iſſue according to their majeſty and glory in the hearts of you all: words of majeſty and glory; reſplendent words, which are ſo ſhaped above, as to make ſtrong reflections of the Sun, upon ſouls here below, will make very ſaving or very killing influence.

God ſpeaks glorioufly to take, affect, and ſave the moſt obdurate heart, let him have his deſign; this is the laſt thing that I would preſſe upon you, and this concerns us all. God makes his words glorious, his works glorious, that the heart may be melted and moulded to a glorious form by them, do not fruſtrate divine art. Words which go forth with much of God from Heaven, let them leave much of God in your hearts. When viſion is glorious the ſoul ſhould be in a tranſe: when the ſpeaker is in Heaven, the hearer ſhould be there too. The Lord ſpake in glory, in ſhining light, to *Saul*; he caſt the beauty which he uſes above, upon his words; and theſe wrought indeed, and made *Saul* cry out, *Lord, what wilt thou have me to do?* Me-thinks this expreſſion in the Text, is as if there were ſuch another heaven opening, and ſuch another ſhining word to ſome *Saul* here, to ſome bloody malicious ſinner. Sinner, ſinner, why doeſt thou ſhut thine eyes and thine ears, againſt glorious words of Chriſt? Some glorious *Meteors* they render the Heavens to us, as if they did glorioufly open; Heaven me-thinks opens in this expreſſion, *glo-*

rious power; how can any heart keep out of Heaven, when heaven opens to it? How can any heart but be taken with that which is full of nothing but taking luſtre? What man can paſſe over ſuch an expreſſion, without laying his hand on his heart, with ſuch a *quære*, What is that power which the Holy Ghoſt admires? Surely there is glory indeed, in that which he calls glorious; O that my ſoul could ſee this glory. Where Chriſt ſets a hand in the margent, pointing to the obſervation of any thing of his, that ſurely is very remarkable, there the ſoul ſhould ſtand ſtill, ſit down and dwell.

The very accents and aſpirations of truth muſt have their place in the heart of man; the heart is to hold all: not a tittle of truth muſt fall to the ground; our hearts muſt catch it, and keep it from falling & dying. Power, and Love, and Wiſdom, they are accented and aſpirated; *glorious power, infinite wiſdom, love, paſſing knowledge, &c.* Theſe titles and aſpirations, this duſt of gold muſt not be thrown away, but adde to the impreſſion of truth; for 'tis God ſetting all his ſtrength, to thruſt things into the heart; 'tis God uſing his beſt ſoul-ſaving art, to get into *Sanctum ſanctorum*. As the heart behaves it ſelf, ſo Divine truth lives or dies in it; as Divine words die or live in the heart, ſo God dies or lives in the World. Much of God dies, when glorious expreſſions make not glorious impreſſions: much God-dying makes much man-dying: that God is ſo much dead in *England*, makes ſo many men dead. Man is leſſe then a title of truth: yea, the World is leſſe then a title of truth: titles of truth kil'd by the Chriſtian World, kill

Spretis punctis expirat Anglia.

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the Chriſtian World ſo generally at this day. As truth hath appar'd it ſelf, ſo let it go in the World, and live in our hearts; let us not take the leaſt ſpangle from Her attire; Truth, & Wiſdom, and Love, will otherwiſe loſe their dimenſions; and God will loſe the glory of his heights and depths of divine diſpenſations.

The goodneſſe of the heart is, as the words of God make totall impreſſion upon it. 'Tis the beſt heart in which God can beſt read all that he hath ſaid to a tittle; and finde glorious impreſſions, ſuitable to the glorious words, in which he deliver'd himſelf. How you judge of your hearts I know not, God judges of them, as your breath turns into his; as your ſpirits admire, adore, riſe, and aſcend into Heaven with his. That heart which can reade and hear glorious words of Chriſt, and not be anſwerably affected, will never be a glorious Chriſtian. Chriſt makes the place of his feet glorious; as he treads in the heart, ſo he makes it glorious; as his Word makes impreſſion, ſo is ſanctification and no otherwiſe: they that hear and let go divine words of the movingſt form and force, will certainly die looſe Souls.

Men go to reading and hearing the Word with a careleſſe ſpirit, 'tis moſt mens ſin; all that ſuch get is judgement: *they eat and drink judgement*, ſaith the Apoſtle, reſpecting another Ordinance. So theſe hear and reade judgment to their ſouls, that is, heart-hardning, and not heart-raiſing. The handling of ſuch a glorious expreſſion as this (though by a weak ſervant of Chriſt) muſt needs have ſet your hearts

ſomething more Heaven-ward, had ye heard with ſuch preparation as becomes you. A man findes God in his Word, as he ſeeks him in Prayer and no otherwiſe. Wax receives impreſſion as 'tis prepar'd: *Eſther* muſt faſt and pray, and come with her life in her hand to the King, to have a glorious Scepter ſtretched out unto her. So muſt we come into the preſence of the King of Kings, with much ſeeking of God and ſelf-judging: with our lives temporall and eternall in our hands, to finde glorious words work gloriouſly; to have a glorious Scepter ſtretched out from Heaven to us; a glorious power working in us, in the hearing of glorious things. He that mindes little about what he is going, findes little but the fruit of his ſin; he goes away from divine ordinances worſe then he came to them; he goes away with a ſop; with a heart more poiſoned in malice; more hard, dead, & cold; condemned and executed, to wit, tortur'd.

I conclude this point with a note of admiration. That God will put gloſſe upon neceſſary commodities, ſuch as we cannot be without, and do well, to make them off, is wonderfull. Ye do not uſe to put varniſh upon Bread; that's ſuch a generall neceſſary diſh, that its double and main uſe to the ſtate of man, ſets it off well enough, without any by-things about the diſh; Such is the Word of God; 'tis as bread to our ſouls; of ſupream uſe; this, one would think, ſhould be enough to ſet it off with us; and yet becauſe this is not; God paints bread; guilds Loaves and ſets them upon the Table to us. * That God will put himſelf into a paſſion, to put us; put Heaven into his words, to put Heaven into our hearts; lets wonder.

* Puts gloſſe upon the words of eternall life.

wonder. That Chriſt will let fall his mantle when he aſcends, that we may aſcend too; make his raiſed ſpirit break forth into glorious raiſed words, to raiſe our ſpirits too! let his Love and Humility be ever before you.

'Tis our great work, Chriſtians, 'tis our great work, to admire God in his Words and Works, in his ſpeaking and doing, how he does ſhape all to a gaining and ſaving end of loſt man.—*Glorious power!* how big-bellied with Heaven are theſe words? what a tranſcendent ſhape have they, to ſave! In what a little can God wrap up much! In what a little, all! In a word, Heaven! In a word, the Heaven of Heavens! In a word, he wraps up glory, infinite glory,—*According to his glorious power.* How ſmilingly doth Heaven look upon us in this expreſſion! God breaks out glory in your very faces here; can ye ſee ſo much of the world to come, and in this world, and not admire.

The Seventh SERMON.

COL. I. 11.

——*According to his glorious power, &c.*

ALL Stars are glorious, but ſome are very neer the Sun, and double in magnitude and glory, and as a Sun in compariſon of other Stars. All diſpenſations of grace are glorious, but ſome exceed in glory; ſo full of Chriſt and glory, that they give a great reſemblance in the heart, of his triumphant ſtate in glory, & ſet the ſoul as in the borders of Heaven, when the body is in the belly of Hell: this is here called *glorious power*, as appears by the expreſſi-

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ons following—*Unto all patience, and long-suffering with joyfulnesse.* He speaks of such an assisting power, as is superiour to all opposing power, and makes up of it self to the soul, whatsoever the Creature could, and much more.

—*According to his glorious power.*

WE are come now to the sight of the holy Land: there be glimpses of Heaven upon Earth; power works glitteringly, and gloriously here. *Doct.* *Christ hath a glorious Dominion in dying man, Strengthned with all might according to his loving glorious power, &c.*

Things which give being, give beauty and being, glory and being; *Esse, & tale esse, & radiatum esse, Splendidum esse.* Nature hath a power to put forth, and a power to shape unto beauty and glory: the earth gives vertue and glory; life and beauty which makes the earth such a glorious foot-stool under us; so do the Heavens give influence and glory: the Sun derives not only influence, but its very glory to the Stars, which makes the Heavens such a fruitfull, and such a glorious Canope over us. So doth the Sun of righteousnesse give glory and vertue.—*We are called to glory and vertue. According as his Divine power hath given us all things that pertain unto life and godlines, through the knowledg of him that hath called us —to glory and vertue,* 2 *Pet.* 1. 3. Divine power makes vertue, glory and vertue; that is grace unto a glorious and very Heavenly height grace unto tranquility and triumph, let disadvantages in the world be what they will. He spake this to sufferers; they might think their calling

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to be to nothing but miſery, or at leaſt to nothing but naked godlineſſe and Goſpel-profeſſion, which expoſes to much hardſhip; no, ſaith he, yee are called to more then naked vertue, then meer conſcience according to ſuch Goſpel principles, yee are called to *glory and vertue*, to the participation of ſuch vertue, as will work gloriouſly, and never leave working ſo, let what oppoſition ſoever be made, till it riſe above all oppoſition unto all glory.

Divine power works in order to truth. The promiſe to us Gentiles is (which ſtand not in the firſt and prime relation, not in the higheſt ſphere of love) reſt, yea *glorious reſt*; diſpenſations ſo rich as to riſe unto glory, joy, and triumph, as their reſt above is. *And in that day there ſhall be a root of* Jeſſe *ſtand for an Enſign of the people, to it ſhall the Gentiles ſeek, and his reſt ſhall be glorious: glory*, ſaith the Originall (*i.e.*) a reſt ſo glorious, as ſhal be very neer that glory which is above. He ſhall quiet guilty conſcience, and crown it; ſprinkle it, and adorn it; he ſhall give a ſpirit of Peace, and a ſpirit of Triumph; *a glorious reſt*, a reſt next to that above, where there is no reſtleſſeneſſe, nor any thing wanting that may make the ſoul fully happy. The promiſe is, a Lord, and *a glorious Lord*; ſtreams, yea, *Rivers, broad Rivers. But there the glorious Lord will be unto us, a place of broad Rivers and ſtreams, &c.* The expreſſions note Divine Power working gloriouſly, in the Kingdom of grace; raiſing grace here under the Goſpel to a glorious height; a power ſetting the ſoul in Heaven, the body being in Earth, the ſoul in glory, though the body in ſhame. Theſe are Iſa. 33. 21

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the words of promise: now the work of power is to make words of promise words of truth; to accomplish truth; to give full, being to all that God hath said, that not a tittle fall to the ground. Power works gloriously necessarily, as engaged by promise,

2. Divine power works in order to dignity and majesty, as well as in order to truth. Christ hath a Kingdom and a throne here, as well as above, and Kingdomes and thrones must not only have power *simpliciter*, but power *ornatè*, not onely a power which is absolutely necessary to uphold the being of such a thing, but power also to adorn, dignifie, and felicitate such a being upheld. Kings and Kingdoms have a power unto glory, as well as a power unto life and lively-hood. *I will fasten him as a nail in a sure place, and he shall be for a glorious throne unto his Fathers house, Isa.* 22.23. Power works in order to state, as well as in order to truth, — *He shall be for a glorious throne.* We are Kings, and therfore must necessarily have power *ornatè*, power gloriously working in us; grace, and grace unto glory; being, and triumphing: There is being in Christ, and triumphing in Christ; triumphing, is glorious power, and this necessarily belongs to a crown a Kingdom.

3. Power works in Order to expresse words, and to types and shadows; it doth in the new house, as it did in the old, and more. They had presence; filling presence, glorious filling presence. The glory of the Lord filled that house, so doth this; power works thus still; presence, filling presence and glorious filling presence; there is grace,

grace, riches of grace, and exceeding riches; an inheritance, riches of inheritance, and riches of glory, and all in the Saints. — *That you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints.* *Ephe.* 1. They had ayd, and glorious ayd, under the old Covenant, power and glorious power, so have we: and much more: our Miniſtration doth *exceed in glory*, ſaith the Apoſtle, by how much neerer all glory then they. Power works and will work ſtill more and more glorious within and without as the Chriſtian world draws nearer and nearer full glory, as all things work ſtrongeſt neareſt their ſpring and riſe. Power works gloriouſly now, but it will work far more gloriouſly every day then other; the Moon will become a Sun, and the Sun ſeven fold more glorious then now it is.

Power works in order to its own abſolute nature. Nothing is to hard for Divine power; it will work like it ſelfe in any thing; in any ſubject, in any place, under any diſadvantage 'twill make barren joyfull, baniſhed joyfull, 'twill make Heaven in a Furnace, Heaven in Hell, *Steven* found it ſo; 'twill work gloriouſly in Heaven, 'twill work gloriouſly in Earth, in Duſt; 'twill work gloriouſly in man, in beaſt, in any creature; 'twill make man Almighty, women, children, any as it liſts: 'Its abſolute, and works ſo; it can do any thing, and doth ſo; it can work gloriouſly in a dunghill, and works as it can; puts forth according to its ſupreme, and glorious nature. 'Tis ſaid of Chriſt that he *manifeſted forth his glory* when he did that firſt miracle of 4

of turning the water into wine: there he wrought and put forth as he was; glorious power then began to work; according to its own absolute and glorious nature. As every thing doth, and will necessarily work, according to its owne nature; what glory any flower hath closed up in its nature, and within its one bud, it will put forth. The result of all is this, power works gloriously, necessarily, naturally; in a way of grace, and engaged providence, and not gloriously in way of miracle now under the Gospel.

So much to be had, and so little enjoyed, makes me wonder and grieve: grace communicable, and grace unto glory, and yet men have no grace; Heaven communicable, and yet men in Hell; glory communicable, and yet many in sin, in shame how comes this? *England* is rich, and yet many beggars and tatter'd Creatures, neither food nor clothing: is all well ordered? Doth every one work hard? were every one diligent might they not live well in *England*? Is there not plenty of bread, plenty of clothing; fine bread, glorious apparrell; Heaven drops, and it drops fatnes, why are your souls so lean? In your fathers house is is bread enough; feasting, banquetting, junketting, glorious dishes in wisedoms house, how is it that you have nothing? Not enough to hold life and soul together? Power works gloriously, you feel none; under the power of sin, as if there were no power of God at all working in the world.

Sinners, The first thing that I have to tell you from this point is that, you are wholly without excuse. There is power enough working to subdue the strongest lust, what then can you plead?

Will

Will not *glorious power* lead captivitie, captive? Kill killing ſins? Men ſin and lay it upon their weakneſſe, and ſo reſt and rub on? ah Lord! What a life is this, God will judge you, and lay it upon your wickedneſſe; is not *glorious power* able to relieve in any ſtate? Weakneſſe becomes wickedneſſe, as it is reſted in, and pleaded for: a ſoul given to ſhifting hath no minde to leave his ſin, there is no damning temper but this. This is one principle that ſprings from this point, there muſt be no pleading for ſin; no not for any ſin, though never ſo great and ſtrong, the remedy is ſo ready, ſo gloriouſly all ſufficient.

A ſecond principle that ſprings from this point, is this, *That ſin hath its notorious aggravation:* how great is that ſin which is committed under the neglect of *glorious power*! Within the reach of a *glorious arm*! God doth number ſin, and meaſure ſin, he gives it a name, and a proper name: ſin and ſuch a ſin, he calls it by its kinde, and by its colour, Skarlet and Crimſon. As there is a *glorious power*, ſo there be glorious ſins, *Splendida peccata*, skarlet, crimſon ſins, and theſe are ſuch as are committed againſt glorious means, glorious light, grace, and ayd. Sin is aggravated but from one ſtander by, but he is more then all, more then a thouſand Witneſſes.

Who did hear? Who did ſee? Who did accuſe? Who did grieve? Who would have relieved? What power had his to relieve? So will God plead with poor ſinners; ſo will he circumſtance, and take the dimenſion of your ſins; theſe little daſhes and ſtrokes by the firſt line will draw it forth to a great breadth, and make it looke

look very broad, black, and bloudy; the ground-work, and firſt draught thus fill'd up, will make the face of ſin look very ugly: Sinners you ſin under obſervation: yea, that's not all, you ſin under aggravation, this will bring condemnation, the condemnation, *This is the condemnation that light is come into the world, &c.* Power, *glorious power*, works in the world, and yet men lye in their ſins.

Uſe. At what height you ſin, ſinners, at that height you will periſh. Power that works gloriouſly to ſave, will work to condemn, if neglected; if it cannot get the firſt end, it will get the ſecond; God never loſeth all by any man. All? He never loſeth any thing: at what rate he workes he will be paid or pay himſelf. Power keeps at its height, if it be mighty and glorious to ſave, and yet cannot, becauſe rejected, 'twill be mighty and glorious to condemn and not to be evaded. Power can right it ſelf, and keep up its glory at a pinch though ſinners cannot.

Lets here a little admire the miſery of men, that lye in their ſins, from the point in hand. What work will glorious power make when ſet againſt a man, againſt a worm, and no man: againſt a ſinner, a Creature worſe then a worm, one that hath not ſo much, as the ſimplicitie of its being, to ſhelter it, as a worm hath; glorious power, it will work wonders to make you miſerable, 'twill turn it ſelf into a hand, a deadly hand, writing ſin in the wall ſtill whereſoever yee become; 'twill make ſin *ever before you.* My ſinne is ever *before me*, ſaith *David.* If it can doe ſo in reference to a childe of God,

God, much more will it in reference to a wicked man: power 'twill give ſin a ſhape, a ſtaring ghaſtly ſhape, that ſhall ſtare you in the face, where ever yee are, or go, as ſome pictures very artificially drawn, will look upon one which way ſoever one goes. Power, 'twill make ſin never to look off you, nor you never be able to look off it: *glorious power*, 'twill turn ſin into a Ghoſt, and make it haunt you up and down the world, from *Eden*, to the land of *Nod*, from Eaſt to Weſt, and weary you of your lives.

Glorious power will bring judgement to your doors; Hell, home; 'twill let your Coffin, your black bearers ready, at your heels, and make your conſcience tell you as he did *Ananias*, they are at the door which are ready to carry you, to your long home, *'twill make your ſin finde you out*; 'twill turne your ſin into a Bloud-hound, & make it finde you out whereſoever you be, and pull you by the Throat.—*Your ſins ſhall finde you out*, ſaith he to the *Reubenites*, *glorious power* will pull you down if your neſt were in the Starres; 'twill fetch you up, if you were in the bottome of the deep. *Glorious power* can make a purſivant to finde you, and fetch you, from the ends of the Earth, to judgement, and to your place. *Glorious power* can put you into darkneſſe, into utter darkneſſe, *into blackneſſe & darkeneſſe*, as *Jude* ſpeaks, into exquiſite darkneſſe, & yet where you ſhall ſee exquiſitely, to wit, ſpirits which here you cannot do; damned ſpirits; ſpirits burnt black with everlaſting burning; ſpirits, *flaming ſpirits*; ſpirits all a fire, burned and burning, ſucking in, and breathing forth in one anothers face nothing but

fire, unquenchable fire.

Glorious power can put you into darkneſſe (yea) under darkneſſe, they are reſerved *under darkneſſe*, ſaith *Jude*. *Glorious power* can bundle up you, and bundle up darkneſſe, and put one bundle upon another, and put you under-moſt, under all the waight of Hell: Chriſt can put all the waight of Hell upon one curſed ſpirit. *Glorious power* can caſt you into the bottome of the bottomleſſe pit; and chain you there with everlaſting chains--*Reſerved in everlaſting chains, under darkneſſe, unto the judgement of the great day* ſaith *Jude*. Theſe things, ſinners, have I ſpoken that you may dread *glorious power*, ſeeing you will not love it, & ſeek out to be ſaved by it.

4. A fourth principle which ſprings out of this point, and which concerneth us all is, *That our condition is very advanceable*. Power works gloriouſly, you may live, very near Heaven, as well as very far off, if you will, you may ſee the holy Land, you may eat cluſters of the fruit of the Country above. As you order things you may live in Heaven or Hell here. Chriſtians, I have a high queſtion to aske you, How near Heaven do you live? Do you ſee it? Do you feel it? Did you ever? Have you any bunches of the fruit of the holy Land? The ſpirit of God is in you, but is the ſpirit of glory, and of God in you? You have grace; but have you grace and peace? You may have grace and peace, but are theſe multiplied, as the Apoſtle ſpeaks, to a glorious height? Doth a glorious ſpirit and power dwell and work in you? *My Dove which art in the cleft of the Rocks* (ſaith Chriſt) *let me ſee thy countenance, and*

and hear thy voyce, &c. So ſay I to you Chriſtians which are in deſolate conditions mourning amongſt Rocks & hard-ſhips like doves, let me ſee your countenance, let me hear your voice, what is your peace, your joy, your love, your hope? All theſe are the rayes and beams of a *glorious power.*

I have none ſayes one, I never had ſayes another, I doubt whether ever I ſhall ſayes another, this laſt I like worſt; for ſurely he is furtheſt off from the bleſſing of *glorious power.* There be but two things that I know which hinder power from working gloriouſly, glorifyingly in the ſoul, and they are ſin loved and unbelief; I will inſiſt upon theſe a little, becauſe I would have thoſe that mourn, comforted; all that belong to Heaven, in Heaven. From ſin no man can ceaſe, but ceaſe love to ſin, if yee would have a Heaven upon Earth, a *glorious power* and preſence of God in you. Render your ſpirits free to God, let them not be inſnar'd with any luſt, ſuch intanglement ſpoiles your glory, kills a glorious working ſpirit and power in you. Set wide open your hearts, thoſe everlaſting doors to the King of Glory, and onely, to the King of Glory, and the King of Glory in much glory will come in; a glorious Throne will he erect in your ſouls. Pure hearts ſee the Face of God; impure, only the black back-parts of God. Bleſſed are the pure in heart, they ſee God. The heart is pure as love is pure, love is pure as it goes all to Chriſt, to him that is all pure. As love goes all to Chriſt, ſo it turns all into Heauen, in the heart; *into glorious preſence.* All our work ſhould be, to be diſengaging our hearts ſtill from all here;

Heaven comes into the heart as Earth goes out, the heart sees God as it purifies it self. *Blessed are the pure in heart, for they shall see God.* Purity makes capacity of Heaven; a clean heart is Christs most intimate Companion, he spreds open his Glory in this Bosome.

The holyest men have always had the most glorious visions as *Daniel* and *Job*. God chuses his place to make Heaven; he makes Heaven above; in *Jerusalem* that is above: in souls that are above, above the vanities of this world, in love and desire, he makes a Heaven. *Moses* is led up to a mount to see *Canaan*; Christ upon a mount had his glorious transfiguration; he had his Heaven upon a mount. Love must mount above all these low things, ere the soule can see Heaven; enjoy *glorious presence*. You cannot lye-along upon earth, and see the Heaven of Heavens; you may lye along upon earth, and see earthly Heavens, that must passe away. Sin loved and the soul chuses his Heaven here, no man shall have two Heavens, two Heavens that differ *specie*. Power will not work gloriously in that heart that works filthily. A man may see hell in his sin but shall never see Heaven. It falls out unhappily still with man, when he goes about to make a Heaven here, when he sets love at work to take her fortune, to make her glory and felicity here below as she can; this checks the working of a *glorious power* in any heart, and sets it a-working another way, to whip the man with vexation of spirit, for seeking Heaven in Earth, in glorious vanities.

So far as the heart is unmortified, 'tis not simple

ple with God; ſimplicity is an abſolute requiſite, to make capacity of a glorious working power in the ſoul. God deſcended like a Dove, upon a Dove; ſweetly and glorioufly, upon him in whoſe mouth was no guile. A heart and a heart, has none of Gods heart. God never proclaims himſelf well-pleaſed in that heart, which makes not him his pleaſure. Divine Power works not glorioufly, where the heart works baſely: An hypocrite has leaſt of Heaven of any man, and moſt of Hell.

As men draw neer to God, ſo they ſee him; neer to him in quality, and neer to him in duty. We ſee heaven beſt upon our knees. As we glorifie God, ſo he glorifies us. When we open our mouths wide, he gives us great things, filling things; when we beg for flaggons we are ſtay'd with them. At the throne of grace, we finde grace, grace in glory; heaven at Gods feet; when moſt in his preſence, moſt in Heaven. A man muſt go to Heaven to finde Heaven: a man muſt live in Heaven, to have Heaven live in him. Much going to Heaven, brings Heaven at laſt, down along with one. Things do work beſt in their own element; power works moſt glorioufly in Heaven; the neerer the heart comes to Heaven in ſimplicity, in purity, in pure qualities and habits, in pure acts and exerciſe, the more glorious doth power work in the ſoul itſelf.

Unbelief is another hinderance of a glorious working power. *Said I not, if ye would believe, yee ſhould ſee the glory of God*, ſaith Chriſt. *By faith* Enoch *was tranſlated.* Soul tranſlations, ſoul liftings up, ſoul raptures are in faith, in the ſtrong exerciſe of faith. As we kiſſe, we are

kiſſed. As we embrace, we are embraced. *I am my welbeloveds: and my welbeloved is mine.* An act of faith, and then an act of recompence, an act of joy. An act of truſt, and then an act of return. *I am my welbeloveds, and my welbeloved is mine.* This is power working, and then glorifying its own work in the heart. Tis the ſouls going out to Chriſt like *Zacheus*, and then bringing Chriſt home with him, and after this follow feaſting and joy, and giving away any thing, whileſt he is enjoy'd, that is all. Things work as they are in ſight; 'tis ſo in the body, 'tis ſo in the ſoul. Faith ſets glorified Chriſt in ſight; glorified Chriſt in ſight, makes glorious work in the heart; *In whom though now yee ſee him not, yet believing, yee rejoyce with joy unſpeakeable and full of glory.*—In whom though now yee ſee him not; that is, bodily: *but believing*, that is, ſeeing him ſoulely. As our ſoul viſion is ſo in our ſoul ſtate, for joy, or grief, ſhame or glory. If the ſoul can ſee light in the countenance of Chriſt, t'ath joy, glory, Heaven as full as it can hold; if nothing but darkneſſe, t'ath nothing but grief. As yee believe, ſo is your Heaven or Hell.

With a note of admiration, I will conclude this point. Chriſtians admire love that makes two Heavens for ſuch as are worthy of none. Is it not enough that power works glorioufly above, but muſt it work ſo here too? *I am not worthy, that thou ſhouldſt come under my roof*, ſaid he, and yet Chriſt was not then in ſtate; that Chriſt in ſtate, in glory, ſhould come under ſuch a roof, ſuch a rotten roofe, as ours here is! That light ſhould ariſe in darkneſſe, took the Pſalmiſt much

much: That glorious light ſhould ariſe in a poor dark ſoul, *glorious power* in a poor over-born ſinfull ſoul, ſhould wonderfully affect us, and ſet us into holy admiration! *If a man die, ſhall he live again?* ſaid *Job*. Thus much took him. How much more then ſhould this, If a man live, ſhall he live again? If a man have a heaven here, ſhall he have another hereafter. If a man have glory here, ſhall he have glory again? ſhall he have glory upon glory? *be cloathed upon?* Out of Heaven into Heaven? ſhall he paſſe from glory to glory by the ſpirit and power of God?

Chriſtians, what a King of glory do we wait upon! Bed-chamber, Dining-room, glorious: yea, Hall and Out-rooms, which border upon Hell, *glorious*: power works gloriouſly in a houſe not made with hands; yea, and in a houſe made with hands, with earthen hands, and earthen feet. Power works gloriouſly in Earth, forms an earthen Veſſel unto glory, forms glory unto it, in it; puts glory in the earthen Veſſel, and then puts the earthen Veſſel into glory. *The Queens Daughter is all glorious*, indeed: glorious within, without; glorious hereafter, yea, glorious here. It lies upon you Chriſtians, admiringly to ſpeak and talk of theſe things. *They*] *ſhall ſpeak of the glory of thy Kingdom, and talk of thy Power, &c. Pſal.* 145. 11. Yea, not onely admire it, but draw comfort from it, according to all your fears & diſtreſſes. What can ye want, which *glorious power* cannot help you to? What is it that Heaven cannot make up? Suck this Honey-comb your ſelves, I onely can put it into your hand. Time calls me away.

The eighth Sermon.

COLLOSS. I. II.

—— *Unto all patience.*

YOu have a hint here, what is the ſtate of a Chriſtian in this World, a ſtate that needs a bearing, a verybearing frame of heart: patience, all patience, if there be any thing more then this, and beyond this in long-ſuffering, it needs this too. *Strengthened with all might, according to his glorious power* [*unto all patience*] *and long ſuffering with joyfulneſſe.*

I take theſe two latter expreſſions to be *Synonimicall*, or very neer it; the one explaining the other. *All patience is long-ſuffering with joy: long-ſuffering with joy, is all patience.* What difference they have [I think] is *Secundum intra & extra*, and ſo I ſhall proſecute them. *All patience* notes the habit; *long-ſuffering with joy*, notes the exerciſe. The one notes the grace of patience in its formality; the other, in its uſe; in its higheſt uſe, as the other notes it, in its fulleſt *eſſe*, and ſtrongeſt habit; for long ſuffering with joy, is patience in its higheſt and furtheſt uſe. Varying and redoubling of expreſſion is to reach things throughly, and to hold them out moſt effectually; 'twill be our beſt way therefore (I judge) to go after the Holy Ghoſt ſtep by ſtep, word for word; in this way we ſhall tread ſureſt, and be likely to finde moſt, touching the nature of this needfull grace of patience.

First

First therefore of *patience*; then of all patience ſome thing ſhall be ſaid, as God ſhall give aſſiſtance. *Patience is a holy behaviour in affliction*; 'Tis *vertus verſata circa adverſa.* A grace that keeps man gracious, in all conditions; good in a bad condition; holy againſt all diſadvantages of holineſſes, within or without. Man is a creature ſince his fall full of wants, and as full of diſquiet, and this turns all wants into ſins and miſeries: he is a creature beſide the rule and his puniſhment for this, keeps him beſide the rule through diſquiet, and ſo renders man totally miſerable; miſerable without any felicity, or hope of felicity: this is the gall of bitterneſſe, which patience takes away. *Definitio.*

Patience takes away the ſin of miſery; the miſery of miſery; the afflicting ſtrength of miſery; the ſting and teeth of every affliction; the malignity of every cup of trembling: the unhappines of every ſad condition, and makes a felicity in miſery. 'Tis *rectitudo animi ſub ſtatu infælici.* A rectitude of mind, under a croſſe & crooked condition: A heart moving by the word of God, when whipt by the hand of God. 'Tis *Ionah* praying in the Whales belly: 'tis Heaven made by divine art, in the belly of Hell; this is patience.

Patience is a ſoul enjoying it ſelf in every condition, when nothing elſe. There is more truth in the underſtanding, then power of truth in the heart; therefore is man though very knowing, yet very unruly, when all ſuits not to his Will; hence 'tis that the ſoul can hardly enjoy it ſelfe, when it cannot enjoy all it would. Diſpoſſeſſion of the creature, makes diſpoſſeſſion of the ſoul; man *Anima in omni ſemetipſa fruens.*

man in want, diſtracted; not *compos facultatis*, becauſe not *compos facultatum*: not maſter of wit, becauſe not maſter of wealth: the man is no man, becauſe not ſuch a man: the man hath nothing: becauſe not ſuch a thing: becauſe no children, no life; as one dead; would be dead: let me have this or that, or let me dye: let me not have my ſoul, if I may not have this or that which my ſoul deſires. This is vanity, grown up to maturity, and turned into vexation of ſpirit, which patience cures. Patience is a ſoul ſtill enjoying it ſelf, when nothing elſe. — *In your patience poſſeſſe your ſouls.* Patience helps a man to his ſoul again, that is to the enjoyment of his ſoul, and of himſelf, when all is gone. 'Tis a Chriſtian *ſemper idem*, one that is the ſame in ſanctity in the greateſt poverty, as in the greateſt proſperity: the ſame in all holy and ſweet frame of ſpirit in the greateſt affliction, as in the greateſt advancement: 'tis one bleſſing, God giving, and doing the like, when taking away: 'tis one that has all, having God, when *Eſau* is coming to take away all. —*I have all*, ſaith *Iacob*, in a very ſad condition.

Eſt æquanimitas ſacra.

Patience, 'tis an even Sea in all winds; a ſerene ſoul in all weathers. A threed even ſpun, with every wheel of providence: 'tis a ſoul above extreams; neither in exceſſe, nor in defect; neither over-ſenſible, nor under-ſenſible of any affliction: neither without tears, nor without hope: neither murmuring, nor preſuming: neither deſpiſing chaſtiſement, nor fainting when corrected. Affected with all; caſt down with nothing, Quiet, when toſs'd, very quiet, while extreamly

extreamly toſs'd, expecting his *ſalvation*, ſalvation from God when none can be had from man. Patience is not ſtupidity; an inſenſibility of ſoul under Gods hand, that's a block, a ſtone, a *Nabal*, not a patient man. Patience is not a mute drooping, a ſullen, ſilent, ſoul-ſinking, and conſuming under adverſity; this is deſpair; this is ſoul vitality ſpent; the marrow of the bones dried up. Patience is *virtus in medio*, a vertue betwene theſe two extreames; a ſoul ſenſible of one hand upon him, and of another under him; a ſoul ſenſible of a rod and a ſtaffe; and ſo very quiet and very comfortable in a very low condition: *as having nothing, and yet poſſeſſing all things*: this is patience.

Patience, 'tis a divine power a holy ſubjugating power working in the ſoul, rendring all afflictions ſtill born. God may ſay what he will, do what he will, and a patient ſoul charges God with nothing. If a reaſonable creature be called dog, uſed like a dog, yet patience will not let this dog bark, nor flee out, but call him Lord, which calls her dog —— and *ſhee ſaid, truth Lord*, the dogs eat of the crumbs, *&c. Mat.* 15.17. Patience gives ſweet language for ſowre, to God and man: *being reviled, reviles not again: being defamed, intreats.* God has the day in a patient ſoul: he may uſe his tongue or his hand how he will: a patient heart is dumbe, and anſwers not again. Paſſion ſaith, I doe well to be angry; but Patience ſaith, I do well to lay my hand on my mouth: *I have ſpoken once, but I will ſpeak no more; tis thy doing.* Patience takes all well at Gods hands, ſhe loves him ſo dearly.

Eſt vis ſacra ſubjugans.

Pati-

Patience can give no ill language, how ill ſoever it goes with her friend, in whoſe houſe ſhe dwels. Patience is a ſilent laying down all at Gods feet: 'tis a Chriſtian proclaiming freedom to Chriſt, to do his owne will with him and his, in love. Patience was never known to put any other limitation upon the Almighty. Make me childleſſe, make me husbandleſſe, wiveleſſe, penyleſſe, any thing, ſo thou dó it in love to my ſoule, ſaith Patience. *'Tis the Lord, let him do what he will*, ſaid that patient man. God has freedom proclaimed him, to do what he will with a patient man; nothing ſhall be retorted upon him. Patience can be in honour, in diſgrace, high or low at Gods diſpoſe, and be contented. A patient man can live; can die, and ſee advantage in either: to live, Chriſt; to die, more Chriſt, the greateſt gain of all: he can ſee gain in all that God does; gain in ſickneſſe, gain in diſgrace, gain in loſſe; the greateſt gain in the greateſt loſſe; ſoul-gain, in bodily-loſſe; and therfore can patience ſpeak of evils as good, of bitters as very ſweet. Patience can kiſſe a rod; kiſſe one that looks frowningly, which every one cannot do.

Tis ſacra requies.

Patience, 'tis a ſoul at reſt. A ſoul daily at reſt in God. Wives gone, ſubſtance gone, houſe plundered, *Ziklag* burnt, all mourning, many murmuring, ready to ſtoning and killing of *David*, and yet he makes up all in God and is at reſt: this is patience. Patience, 'tis *Iacob* ſleeping heartily upon a ſtone; a heart at reſt in hardſhips: 'tis a poor widow cheerfully giving and obeying a Prophet, though but a little Meal in the Barrell,

nor

nor but a little Oyl in the Cruſe: 'tis one cheerfully going to eat her laſt proviſion and die: 'tis one quietly going up to take a view of *Canaan* and dye at the door making death, life; Chriſt, *Canaan*. Tis one going to ſacrifice an only Son, with a —*God will provide*: Patience can ſpeak no worſe divinity, in the greateſt ſtrait: Tis one breathing out a ſoul at reſt, in the face of the cruel'ſt miſery; *Not my will, but thy will be done*. If this Cup may not paſſe, let my bloud paſſe; if this cauſe cannot live, without I die, let me die: let money go, let limbs go, let heart-bloud go, that Chriſt may ſtay, the Will of Chriſt may be done. *Let the will of the Lord be done*, this is a patient mans, *Amen*. All runs into this, *That patience, is a holy behaviour in affliction.*

In ſhort, patience hath three things in it, 1. Paſſion ſubdued, 2. The ſoul quieted, 3. Expectation and waiting for good. A heart plain'd and made even with its condition, neither higher nor lower; a heart ſtill, and taking all well; a heart expecting of, and waiting for what is needed, and Chriſt hath promiſed; this is a patient ſoul. *Reſumptio.*

Patience preſuppoſes a ſtate of grace, a rich ſtate of grace; for tis the cream of many vertues, the reſult of many graces combining; 'tis *virtutum virtus* a good child of good parents. Tis *virtus a virtutibus derivata**, a pleaſant branch from many roots under ground. Patience preſuppoſes an underſtanding full of the beſt light; the ſoul is argued, not beaten quiet, as you beat a dog. *Thou ſpeakeſt like a fooliſh woman*, ſaith he, *ſhall I receive this, and not that at Gods hand?* He argues his ſoul quiet. Folly wrangles, —*Thou* 1.

* Therefore called *virtus imperfecta* by the Moraliſt.

ſpeakeſt

ſpeakeſt like a fooliſh woman. A fool was never a patient perſon; he cannot argue with his heart, nor hold forth convincing, ſatisfying principles. Cleer divine light ſwayes, and keeps down all inſurrection in a depraved ſtate.

2. Patience preſuppoſes a divine underſtanding, and a *Divine will*; that is, a will ſubdued: where there is a ſtubborn will, there is not, nor cannot be a patient heart: every high thought is brought into ſubjection, ere the heart becomes patient. A proud heart reſiſts, and is reſiſted; this is *duro durum*, flint to flint, fire to fire, man hot and God hot; no patience nor quiet in this ſoul, nor can be, High things made low; rough, plain; a proud heart, humble; then follows patience. Patience has a humble, meek, mother, as any holy child in the ſoul; therefore is meekeneſſe (in a promiſcuous way of ſpeaking) put for patience, whereas it is indeed the mother of patience, according to that expreſſion, — *Patient abiding of the meeke, &c.* A meek heart makes patient abiding the will of God. The will ſubdued, the heart humble, and the man will ſtay Gods leiſure for any thing.

3. Patience preſuppoſes faith; *knowing that the tryall of your faith worketh patience*, ſaith the Apoſtle. Patience 'tis a Dove fleeing to and again in a deluge, and then reſting the ſole of her foot in the Ark: 'tis a ſpirit toſs'd and tumbled within it ſelf, and then reſts in Chriſt by faith, waiting what he will ſay and do; therefore 'tis ſaid, *that tribulation works patience*; becauſe tribulation when ſtrong, worketh the ſoul off from all things here, and puts a man upon the exer-

ciſe

ciſe of faith in Chriſt for relief, and ſo ſets the ſoul to expect and wait for good from God, when it can find none any where elſe. Before tribulation comes, a man uſually does not exerciſe faith, becauſe he hath wherewithall within his own reach to bear up himſelf, and ſo thinks he is patient, when indeed he is not; but one calm, in a calm; whereas patience properly is one calm in a ſtorm; a heart quiet, waiting and expecting good, when it can feel nothing but evill, nor ſee nothing but a naked Word of God.

Patience preſuppoſes faith, *and hope* too; 4.
therefore is patience called, *patience of hope:* 'tis the reſult in the heart, of the exerciſe of both theſe; 'tis the bleſſing of faith and hope, 'tis the reſt, quiet expectation, which the acting of theſe graces raiſe, wherby the ſoul is as if it had all it wants. As the ſoul in extremitie ſtayes it ſelf upon truth, ſo 'tis beleeving; as it expects accompliſhment of truth, ſo it riſes to hope: as it waits for what it expects, ſo it riſes higher, and this act of the ſoul is properly called patience. The ſoul at this height, is miſerable, as if not miſerable, as he uſeth the phraſe about marriage, married as if not married, poſſeſſing as if not poſſeſſing; This ſoul doth not poſſeſſe, and yet is as if he did poſſeſſe, he hath little, and yet is as if he had all.

Patience preſuppoſeth love, *charity ſuffereth* 5.
long, ſaith the Apoſtle, it indures all things; love repreſents every thing to view, lovely; all that God doth, and all that man doth: things thus repreſented, the heart cannot ſwell nor ſowre it ſelf with its owne thoughts: 'ove renders every perſon and every thing fragrant, the verieſt dung-

dung-hill fragrant; when every thing ſmels ſweet to the ſoul; the ſoul keeps it ſelf ſweet: *Love thinks no evill*; thinking evil, makes evil paſſion; as the ſoul is poſſeſſed of things, ſo it works within it ſelf; as the heart works within it ſelf, ſo it makes paſſion ſtill, good or bad.

Uſe. I have ſhewed you what patience is, and of what honourable houſe it comes; I will now make ſome uſe of all: I have (as you ſee) opened unto you a grace of graces, and in a time of times: a time wherein it was never more needed ſince we knew time: Chriſt is taking away our deer earthly enjoyments, ſervant from Maſter, childe from parents, husband from wife, ſoul from body; he is ſetting every relation a bleeding, one in the boſome of another: this calls loud for patience.

God ſeems to be dealing with *England* as with *Iob*: yea with every good man in *England* as with *Iob*, he ſeemes to be as one reſolved to try us all to the quick, in Country, and City; to bring us to a morſell of Bread; to ſtrip us of all (which God knows *England* hath abuſed) and to ſet us upon a dunghill, licking our wounds; to take away all, and then to ſet us in the want of all, to complain for pitty to them that will ſhew none, but poure Vinegar into our wounds, when we cry for mercy. Ah Chriſtians! Will not ſuch a condition call for patience? All in action now calls for nothing but patience; all in view now calls for nothing but patience: What a double miſerable man is that, which lives in *England* now without patience! And yet Lord how much do I ſee it wanting every where!

I

I ſee an evill ſpringing up in theſe evill Times, which will ſpoil us all, if God prevent it not, and that is impatience: activity degenerates into impatience; forward men can bear no check from providence, the moſt forward men, are become the moſt froward men: we ſet our mercies a day (which is more then we can anſwer) and becauſe God doth not obſerve our limitation, we flee out in heart and tongue fearfully.

1. I am wearie of this City to hear the murmuring and impatience that is in it. The Country looks upon the City, the City looks upon the Parliament, the Parliament looks one upon another; Commons upon Lords, Lords upon Commons, all upon the King, and all look ſhort of the King of Kings; this God ſaw right well, the fruit of it is upon us; we have loſt much mercy this way, and now are at murmuring hard that we may loſe all, relieving preſence in the Wilderneſſe, and *Canaan* too. Will murmuring and impatience ever bring us into that *Canaan* we hope for? Chriſtians you fear the King, you fear the Cavaliers, you fear Commanders, you fear the Parliament, I tell you my heart, I am more afraid of you, of your unbelief, of your impatience, that this will prove a City ſpoiling, a Kingdom ſpoiling evill above all.

I will give you ſome principles of patience, reſpecting our ſtate and condition, as things now ſtand and go with us, which is the beſt ſervice (I think) I can do you, The firſt principle is this, *God takes time to adminiſter to publike bodies.* *England* hath been a long time polluting her ſelf, and this not with a low, but with a very high 1.

hand, God is going gently to repeat over all, and will you not give him time? Tis but Juſtice to allow much time to one that is to repeat much. What hath been the courſe of the publike, for this twenty yeers together, you have forgotten: what hath been your courſe for twenty, forty, fifty yeers, for theſe hundred yeers, ſince we and our fathers have enjoyed the Goſpel, you have forgotten: how cold, how formalizing: how careleſſe in your Families, how exceſſive and abuſive of the creature, how bowel-leſſe and mercileſſe; who can reckon up how you have ordered your time and talents? God can, but he muſt have time: will you thruſt much work upon God, and not give him time to go through with it? God takes time to adminiſter Juſtice: he was forty yeers telling *Iſrael* how they grieved him by their murmuring: you would think much if he ſhould be ſo long a telling *England* of her preſent murmuring. So afterwards he took eight yeers, and then eighteen yeers, and then twenty yeers, to tell *Iſrael* what they did under their Judges; and then ſeventy yeers to tell *Iſrael* what they did under their Kings: not any publike Body that I know of in the Scripture, but when God hath come to adminiſter Juſtice to it, he hath taken ſome yeers to do it. Great houſes that have many rooms in them, and theſe very foul, cannot be ſwept preſently.

Secondly, as God takes time to adminiſter Juſtice to publike Bodies, ſo he takes time to adminiſter mercy to publike Bodies. The Tabernacle was long a raiſing; the firſt Temple which was to exceed that, longer; the ſecond Temple which

which was to exceed that, much longer; the third, which is to exceed all, longeſt of all. The Tent, or Tabernacle, which was but ſmall (I judge) was a year a making: the firſt Temple, ſeven yeers: the ſecond Temple forty and ſix yeers. If this had any typ.call ſignification (as I believe it had) it might well point at this, That a publike houſe for Chriſt, under the Goſpell, would be long a raiſing; I mean, A Worſhip ſutable to Gods Will, born up by publike Authority. According to what way God will diſpence himſelf, 'tis juſtice and duty to wait for him: I find not one hint in Scripture, of ſudden raiſing this laſt houſe. You ſhew your ſelves ignorant men, you erre, not knowing the Scriptures, which are impatient becauſe travelling *England* is not delivered in an hour, in a yeer. We have ſcarce travelled ſo long yet, as the Tabernacle was a building; ſure I am, not ſo long as the firſt Temple was a building; there is no ground therefore of impatience, who have more noble things in hand. The Sun riſes more and more; and ſo muſt up to the perfect day; this is the order that Chriſt will proceed in, to bring full mercy into the world: will you be impatient that the ſun riſes no faſter? that he is not at the Meridian as ſoon as the day dawns?

A ſecond Principle is this; *God doth fit for favours, and then* gives them: he doth hew ſtones for this laſt Temple. We are a generation low in ſpirit, and yet impatient that we have not high things. Do you give children & fooles what they deſire? do you not inſtruct and diſcipline, and then give? yea and then too, what in your

wisdom you know good. We are utterly below high things, afraid of full mercies: is it not the fear of some, That the Puritan faction (as they call them) will be too strong? the discipline of the Gospel too strict? our spirits are base to God, & yet we wonder that noble things are not given unto us. Do not men play with their light? prefer policy to truth? Judge that Christ may weare a party coloured coat, mans wisdom mixt with Gods? our own inventions and truth weaved together? Tell me the best of you all, which are so impatient for reformation, which amongst you all doth deal so fairly with your light, and so simply with your conscience, as to render your selves capable of so great a good, as you seem to wrangle for? Let things go how they will, you can stil shuffle along; is not a shuffling cōdition fit for a shuffling spirit? God walks to you as you walk to him, and yet you are impatient: he cuts you out a condition with his Sword, suitable to your hearts; he sees what consciences you have, that you stick at nothing, why should he remove what you can swallow? Why should you think much to live upon Husks if you can eat Husks? when I look upon that cold, neutrall, indifferent-spirit, that is, in English Christians generally; I wonder to heare any complain, that their best mercies are so long a coming. You impatiently talk of the Parliament, of the Army, of this and that, one is this and another is that, and therefore your misery lives, your mercies linger, and you die: I tell you, 'tis *Englands* neutrality, that hath brought her to this state, that keeps her in this state, that will spend her, and end her with bleeding, if any thing do.

A third principle is this, *Inferiour agents are all over-ruled;* Judas and his bloudy crew, move by a ſupreme Councell, they could not elſe have done to Chriſt what they did, and ſo Chriſt told them. Providence orders all agents and actions, to her own end; not to ſuch an end, propoſed by ſuch a man: if love be in the breſt of the firſt agent, 'tis no matter how all other agents act, you are to conclude they act well ſtill, though you cannot ſee it: no heart could be impatient, or wrangle, if this principle were but well ſwallowed. Actions and agents may move very ſtrangely in our view, and yet very orderly to the greateſt good, as their ſupernaturall end. I would ask any impatient ſoul but this, What is in the breſt of God reſpecting our cauſe? love, or not love? if you judge loue to be in God to our cauſe, beleeve that all agents & actions are ordered by it, and will bring forth in Gods time, a bleſſed end. 3.

A fourth principle is this, *The imployment of War is a new thing to* England: a councell of War and a councell of State, are two things: Experience, makes Expertneſſe; 'tis weakneſſe to fall out with young beginners, becauſe not expert: every one doth not know how to ſtick a Hog to the heart at one thruſt, ſuch muſt have the liberty to thruſt again, and 'tis well if they kill him at laſt. Would you have men old Souldiers, which never ſaw the field before? let any Chronicle produce braver courage and carriage by young beginners, then ours have hitherto ſhewn, both at *Keynton* and *Brainford?* Paſſion makes us look over, what God doth by us and for us. 4.

5. A fifth principle is this, *Gods providence makes no mans improvidence.* God we ſee is by ſo much the more watchfull, that we are unskilfull; Have we cauſe then to be impatient? did not Gods providence make up our improvidence at *Brainford*? Could ſo many elſe have been kept, from coming to the gates of your City, by ſo few? and ſo unarmed? our men wanted powder and ſhot, and our God ſhot off for them, and for us, or elſe certainly we had had their Cannon thundering about our Ears, for a Sabbath Peal. Many advantages we have given them, but they are curſt to the adverſary, they do not thrive with them; they labour in the very fire, and blaſt themſelves upon the top of their beſt advantages. When God is Allſufficient, in ſuch a redundant ſence as this, to ſupply over-ſight, by his watchfull eye, what ſoul dares to murmure?

6. A ſixth principle is this, *Impatience againſt called Inſtruments to any work, is impatience againſt GOD, and he will take it ſo:* Who is *Moſes?* And who is *Aaron?* that you murmure againſt them? Who is the Parliament, that you are impatient againſt it? are they not a called Body by God? Are they not wiſe men, holy men, true-hearted, tender-hearted, and wiſh you as well as themſelves, as well as you can wiſh your ſelves! Do they not uſe the beſt ability they have to do us ſervice? Shall we requite them for all coſt and pains, with murmuring againſt them? God wil take this to heart, and charge you with murmuring againſt him.

7. Finally, God will ſo carry the great works of theſe

theſe laſt times, that all men ſhall acknowledge him, and not any man, which ſhould make us patient that we can ſee man no more: that we can ſee man no more in our great works, a Finger of God is in it, that he may be ſeen and admired, as the Authour of all. The Prophet ſpeaking (and certainly of this time) how this Generation ſhould come down, ſaith, *Behold is it not of the Lord of Hoſts that the people labour in the very Fire, &c. For the Earth* (ſaith he) *ſhall be filled with the knowledge of the Glory of the Lord, &c.* Not with the knowledge of the glory of any man. Men can do no more then they can; men ſhall do no more then they do, that you make not Gods of them: That you have no advantage to make a man a God, are you impatient? That God will not uſe whom you will, and how you will, therefore are you impatient? That God is not ſo wiſe as you, that he loves not himſelf, ſo well as you love him, therefore are you impatient? Hab. 2. 13.

To conclude all, Let me ask you all one queſtion more; Wherein hath God given you cauſe to be impatient, from the firſt of our troubles till now? For which of his good deeds do you ſtone him? (for truely impatience is no other but a ſtoning of Chriſt;) For his good deeds at *Hull*? For his good deeds at *Ports-mouth*? For his good deeds at *Keynton*? What hath Chriſt done from the beginning of this Parliament to this day, to caſt diſcouragement upon any ſoul? To caſt any heart into a paſſion? Let his dealings beſpeak you patient. I ſay no more.

The ninth Sermon.

COLOS. I. II.

——*Unto* [*all patience, &c.*

Oncerning Patience, according to its formality, you have heard: concerning Patience now according to its graduality, I am to speak, according as the term here in my Text leads me,——all [*Patience, &c.* Patience is a quality, and qualities admit of intention and remission; a man may have lesse or more, much or *all Patience*, as the expression here is. As there is little faith and great faith, so there is little Patience and great Patience; *Could ye not watch with me one hour?* that was little Patience: *What if I will that he tarry till I come?* this is great Patience, *all patience*, as the term here is.

All Patience notes a totality, under a fourfold reference: it notes a totality in reference to subject, quality, condition, and time. All patience notes *totum subjecti*, the man all patient: that is, patient in tongue and in heart. 'Tis very usuall and very naturall to broken men to make false Coyn, to put silver and gold without, when the piece is brasse within, and not a quarter so much worth as it goes for. Many a piece is

pure

Pure mettall to look upon, and yet take away the guild, and but baſe mettall within: So many a man hath a painted patience, an outſide patience, a Lip-patience, as there is a Lip-love; very patient to talk with, and to look upon; very cool in the lips, but burning within. There is a white powder, a wild-fire ſo ordered, as to make no great report; ſo there is a pale impatience, that looks white in the face, but red, and bloody within; it makes little report in the tongue, but yet is deadly wilde-fire. Man is a creature of art, he can carry fire in his boſome, and keep it from flaming forth; he can hide coles under embers, and ſeem as if there were no fire; he can make words as ſmooth as Oyl, when Warre and Hell are in the heart: he can forgive and not forget; ſcorch and burn himſelf inwardly, and ſay nothing; hurt no body, but kill himſelf: this is fretting; 'tis not patience; 'tis impatience within door, or behinde door; 'tis diſcontented thoughts pent up; heart paſſion ſtifled, which is deadly impatience, which all patience, & no leſſe then this thorowly takes away.

All patience, is man all in good temper, *Vitall ſpirits and pulſe* beating well, as well as lips and countenance looking well. All patience, 'tis all powers and parts, within and without, moving divinely and ſweetly, when all in a diſtreſſed ſtate: 'tis every faculty and organ in tune to move towards God, when ſcarce any at eaſe to move towards man: 'tis a man begging forgiveneſſe in a ſtorm of ſtones, for them that unjuſtly throw them.

As this expreſſion notes *totum ſubjecti*, ſo it notes

notes *totum ipſius qualitatis*, a totality of the very quality, of the very grace of patience. All patience, that is patience, that is all patience: patience, without mixture of paſſion: pure patience; patience that is thorowout, what 'tis called; as far from all mixture, as 'tis poſſible for fleſh and blood to be: patience ſo far from all impatience, that man ſees none, God takes notice of none; patience ſo far from impatience, as to grieve no humane ſpirit nor Divine.

Mans vertues are mixt, yea his very graces are mixt; in ſome more mixt then in others; in ſome ſo much mixt, that grace is in a manner buried, and of no gloſſe to denominate the man, nor of no ſtrength to make the man uſefull. Mixture makes corruption, the more mixture the more corruption; 'tis hard to call ſome men gracious, or to ſay what they are fit for, paſſion is ſo ſtrong, and patience ſo weak and low: ſuch a man is a torment to himſelf, and all neer him. A Chriſtian hath his gloſſe, and his uſe, as eminent in patience; this the Apoſtle eyed in this expreſſion, therefore (I think) this may be his meaning, *All patience*, is patience all pure: the ſpirit of an Angel, free from all perturbation, above all ſcandall, very amiable and very uſefull, fit for all ſervice that God and his Goſpel can call to.

All patience notes a totality, as in reference to quality, ſo in reference to condition, *totum periculi*, a heart ſo principled, ſo *compos ſui*, maſter of himſelf: that no evill can make evil; not the greateſt evill, the leaſt impreſſion of evill. Evil is *nomen magnitudinis & nomen multitudi-*

nis,

nus, it ſpeaks one, and it ſpeaks many: it ſpeaks a great one, and it ſpeaks a great many: now all patience is ſuch a height as holds its own fully, under all tryalls, under all the waves of God, without ſinking, or ſhrinking: under evils muſtered by God, weapon'd, marſhal'd, brought on by God; ſet on, kept on, by God, made do execution by God, further then man, any man, can do; made to pierce the ſides, and to pierce the heart—*The arrows of the Almighty are within me*, ſaith *Iob*, *their poiſon drinks up my ſpirit, the terrors of God do ſet themſelves in aray againſt me*, *Iob* 6. A body ſo ſhot, a ſoul ſo ſhot, to come off ſo bravely as *Iob* doth there—*Let him not ſpare, for I have not concealed the words of the holy One.* Let man wound, God wound, God and man do what they will to ſoul and body, and not ſpare, yet God that wounds will I obey to the death; this is *all patience*: that is, patience that holds its own in all conditions.

All Patience, 'tis patience breathing her ſelf forth, in the teeth of a Dog, and ſetters on: *Shemei* may bark. Standers by hiſſe; to make barking again, and yet all patience divinely turns off all, beholding God in a dead Dog, a righteous God, in an unrighteous man. All patience, tis a heart able to ſuppreſſe all inſurrection, from the naked conſideration of God and ſin; a heart that can quiet it ſelf from the very rod; gather patience from the very twigs that whip and ſmart. All patience, 'tis a heart which from the ſhaper and ſhaping of affliction, can ſhape it ſelf ſhoulders to bear it well: 'tis a heart ſo principled, as able to fetch out of every

eater,

eater, meat: out of a tearing Lion, honey; out of every bitter, ſweet: ſomething in, or about every evill, to keep it ſelf good, and make it ſelf better. All patience, 'tis a ſpirit grown to an Angelicall height, able to carry himſelf ſweetly to a Dog, to a Devill, to the worſt creature offending, with no worſe paſſion then this, *The Lord rebuke thee.*

4. *All patience*, notes a totality in reference to time, *totum temporis*. All patience, is patience in grain; ſuch as will hold its colour, yea, its very gloſſe, as long as the cloth laſts: it notes ſuch a patience as dies not, till the man die; ſuch a patience as keeps the ſoul in all ſtorms, and till all ſtorms be over; that keeps the ſoul quiet, till the very weather be quiet, or till the ſoul hath quietly expired it ſelf, into the boſom of eternall reſt, above all diſquiet. All patience, 'tis *holding faſt till Chriſt come*; 'tis a waiting all our dayes, for better dayes in another World,—*till our change come: for living again*, where barely to live; is Heaven; where being, and well-being are not diſtinguiſhed. All patience, 'tis a houſe upon a Rock; a houſe ſo built, a ſpirit ſo principled, ſo ſinewed, ſo nerved and joynted, that nothing can pull down but death: it notes a ſoul ſo much out of it ſelf, and ſo much in Chriſt, in his arms, and under his dominion, that it lies under a kinde of impoſſibility to be ſtirred: as Mount *Sion*, that not onely is not, but *cannot be moved*, the houſe may moulder, and that may down, otherwiſe all patience is ſuch an In-mate, ſuch an inward ſoul-laſting thing, that it will never out: all patience was never known

to

to leave any houſe, till it fell down: all patience, and the laſt breath, go away together; *Father into thy hands I commit my ſpirit*, theſe are the laſt words of all patience.

The reſult of all is this; *All patience*, 'tis all advantages taken away, all provocations encompaſſing, and yet the ſoul abiding holy in behaviour and carriage, in thought, word, and deed unto death: 'tis God againſt man, the devill againſt man, wife, friends, fire, windes; all creatures below man, armed and ſet againſt man, and yet man patient: 'tis man buffeted, ſcratcht with thorns; nayled, ſpear'd, ſpit on, hell inflicted on Earth, and yet holy and without ſin, and ſo continuing, till hell be turned into heaven, the ſoul out of the body, both into eternall reſt. All patience the Apoſtle expreſſeth in few words; 'tis patience having made her full fortifications, *her perfect worke*, as he calls it; 'tis every faculty in combination to bear what is or can be; 'tis the *Militia* ſetled in the ſoul, by act, by conſent of the three States, Underſtanding, Will, and Affection: 'tis all ſoul-powers united, to bear and endure all that can befall man. All patience, 'tis a ſtrong *ſpirit*, as the expreſſion is uſed of *Iohn Baptiſt*, and of Chriſt, and of none elſe: a ſpirit fortified with cleerneſſe of light, ſtrength of faith, fulneſſe of reſolution, and made Musket proof, Cannon proof, impregnable, againſt which *the gates of hell cannot prevail.* Luk. 23. 46.

All patience, 'tis patience all in armour; tis a ſtubborn heart ſubdued, and riſen again to divine reſolution, and now as divine-hardy, as before fool-hardy: tis a ſpirit that will know no evill after

after the fleſh; no evill as 'tis fleſhly miſerable, but as 'tis ſoul ſinfull. *All patience,* 'tis *enduring hardſhip as a Souldier, as a good Souldier, as a good Souldier of Chriſt,* as the Apoſtle ſaith: not onely ſuffering for truth, but ſleighting ſuffering, as you know Souldiers do; they make nothing of hunger, nor cold; of blows, of wounds, no, nothing of death: 'tis a notable expreſſion, this of all patience, to wit, *enduring of hardſhip as a good Souldier. All patience,* 'tis a ſpirit that can endure all hardſhip, with eaſe; perills at Sea, perills at Land, perills amongſt falſe brethren, perills amongſt profeſſed enemies; any miſery, any death; burning, tearing, cutting, ſawing aſunder, and ſcorn baſe deliverance: this is all patience; patience, all over patience; patience, thorowout patience, ſo living, ſo dying.

Uſe. I have authority by this point to command you all to weigh your patience, and to tell me to a grain how much you have: Chriſtians, How much patience have you? Have you little, or have you much? have you all? I ſpeake to you all. The Heavens, you ſee, are growing all black over you; the earth all bloody under you; all miſeries are marching towards you, Famine, Plague, Sword, white horſe, black horſe, pale horſe, neither true white nor black; all ſorts of men amongſt us on horſe-back, and going about deadly work: have you all patience to entertain them all? who ever come? and what miſery ſoever they bring? Do ye not expect a very miſerable time? Yes? and I expect a very ſinfull time, there is ſo little patience.

A little ſuffering, I ſee, will make you ſin much:

Ah

Ah Lord! what will great ſuffering then do? ſeven yeers bleeding, ten yeers bleeding, twenty yeers bleeding, as *Germany* hath had? you murmure now a little is gone, ſurely, you will blaſpheme when all is gone; curſe King, Parliament, and God too. Lord, what ſhall we do? we ſhall have a Kingdom advanced to heaven, caſt down to hell: a Kingdom full of devils, full of evill ſpirits quickly, if theſe evill times continue. Men can bear nothing, and God now calls to bearing much: Men cannot tell how to abate a little of wanted contents, and God is going to ſtrip of all; men cannot exerciſe patience a little. and God is calling for the exerciſe of all: I dread to think what this preſages. We ſhall ſee poverty, and hear curſing; ſee bleeding, and hear blaſpheming, and both in one houſe, yea both in one perſon. We ſhall ſee bodies wounded, and ſouls breathing themſelves thorow theſe wounds, in the face of God and man, becauſe in a helpeleſſe eſtate.

This grieves me, no man layes to heart what God already ſuffers in theſe evill dayes, from impatient ſpirits. I have heard ſome, as I have gone along the ſtreets, break forth moſt bitterly againſt the moſt religious of the Kingdom, as the cauſe of all our miſery: laying blood at innocent mens doors: great ones do thus againſt conſcience, poor ones do thus out of ignorance, as rich mens eccho, being their creatures, made through fear, or hope, or both: all ſides I am ſure breath not forth all, but little, very little patience. Ah! ye of little patience, what do ye mean? to make a miſerable condition remedileſſe? a ſtate

a ſtate miſerable, damnable? will you ſin in poverty, that wealth may never return? will you ſin in War, that you may never have Peace? will you ſin in blood, and death, that hell may follow? Becauſe men have killed your Trades, your ſtates, your bodies, ſhall the devill have your ſoules? Is there any evill in the City, or Countrey, which God hath not done? God takes away much to ſave the main: and you make the loſſe of much, the loſſe of all; the loſſe of your ſouls, through impatience.

A rod ſhould humble you, and your skin ſwels with ſtripes. Gods Hand on your back, ſhould make your hand on your mouth, and you curſe; you curſe, and God curſes, ſurely you will be curſed: you ſwear and ſtare becauſe you have loſt your peace, your temporall reſpect, and God ſwears you ſhall neither have temporall nor eternall reſt. Ah Lord! what hath this ſoul done? murmured and ſworn himſelf out of all for ever? Ye men of no patience, have ye no light? no conſcience? no ſoul? Do ye ſin againſt no light? no ſoul? no God? Are ye heathens? are ye worſe?

I will tell you the evils of impatience, that you may dread it, and every degree of it and make them, as I name them, motives to endeavour after all patience (*i.*) a heart freed from all impatience.

The firſt evill is this; ſo far as the ſoul is impatient, ſo far 'tis ſet at a diſtance from God. Impatience grieves; God grieved, with-draws. So far as *Saul* rages, ſo farre is the Spirit of God gone. So far as the ſoul is ſhut out from God, 'tis ſhut out from all. A Bedlam is put alone,

and

and there chained and whipt; he is fit for no company, but forlorn spirits like himself; a legion of these possesse every impatient soul. No soul hath lesse fellowship with God, then passionate: God cannot dwell in fire, nor work in fire, any otherwise then to torment the tormented. Froward children are froward upon, and kept at a great distance, till their hearts come down. A soul that hath little of God, hath much of the devill; if you would see the devill face to face, look a passionate man in the face; you shall see the devills eyes his brows, his tongue, his mouth, all as black, as horrid, as fiery as hell.

2. A second evill of impatience is this; Impatience maims parts, gifts, graces and makes a man otherwise able, feele and useless. *The counsels of the froward are carried headlong*, saith the holy Ghost: if their counsells, how much more then those things they do without counsell? and thus most an end do passionate men do, all they do. Passion puts out a mans eyes, cuts off a mans arms; it thrusts a man in haste still, to the wrong door, to the wrong end of his business. Passion cannot observe *modus* nor *media agendi*, 'twill up to the top of the house presently, before there be any staires made; twill run and leave tools behinde; yea, 'twill run and leave God behinde, and so buries her honour still in an untimely birth. A passionate man hath *Rubens* judgement written in his forehead, ——*Never to excell.*

3. Thirdly, impatience is the mother of all evill; 'tis a sin-teeming temper; it brings forth children to old age, and them most of all; passion in old age brings forth by troops impatience; 'tis a

ſpirit ſet on fire of hell, prepared and ready to every helliſh work; to ſwear, to curſe, to kill, to ſpeak evil, to do evill: 'tis a ſhort poſſeſſion; a man mad for ſo many hours, that will not ſtick at any thing that the devil and depraved nature bid him do: he will flee in the face of ſervants, children, wife, Magiſtrate, God, any one: 'tis a Snake, whoſe tongue is his ſting; his teeth poyſon; he takes in caſts up venome by mouthfulls: his heart brings forth ſins by Troops; he ſpeaks as many ſins as words; he burns all black with too much heat: he over-heats words, works, the wheels light a fire ſtill in carriage, eſpecially when loaded with any heft, and burn cart and carriage both. Paſſion, 'tis the devills Glaſſe-houſe, black fire work-men are at it in this ſoul day and night: 'tis the devills ſin-mould, to make many ſins quickly; many great ſins on a ſudden.

4. Impatience puts a price onely upon *præſentia*, * carnall preſent things; a meſſe of pottage at preſent, better then Birth-right, although Chriſt and heaven be wrapt up in it. Tell an impatient man of things to come, heaven and glory, and the like, he cannot ſtay ſo long; heaven a great way off, is no heaven to him; he muſt have a bird in the hand, a heaven here, or elſe heaven and earth ſhall ring of him; he muſt have what he will, and when he will, or he will make the houſe too hot for all that are in it. This renders an impatient perſon utterrly uncapable of the greateſt bleſſings, becauſe theſe are longeſt a coming, and he cannot wait. Let's have a golden Calf, as for this *Moſes*, we know not what's become of him, nor

* *Appetitui apta.*

† *Præſentibus futura majore.*

nor when he will come: a golden glittering Calf at present, better then to stay for *Moses*, though he brought the beams of God, the glory of heaven shining in his face. *Let's eat and drink, for to morrow we die.* Impatience must have a heaven at present, a belly heaven: as for a soul heaven, a heaven promise, 'tis a dead thing. This renders an impatient man utterly below motive; our greatest Gospel-motives are fetcht from great things to come, in another World; and the greatest things are nothing, at such a distance, to this man; he canot wait so long for a heaven, though he lose his soul. *Magna distantia nulla.*

There is no divine contemplation in an impatient heart, which is that that makes heaven here; So that an impatient heart loses his heaven hereafter, and here too. Impatience, 'tis a soul still in a hurry; never at home, never at leisure to go to heaven, from yeers end to yeers end: 'tis a *Salamander*, still in fire, still in hell, ever in contention and disquiet, which is the unfittest frame to divine things that can be. Passion degenerates into malice, and then the man becomes *Meditabundus*, full of thoughts, but more diabolicall then before, and further from heaven: his thoughts now travell when he is on his bed, compassing the earth to and fro like the Devill, but ascend not to heaven, no, not one of them. All thoughts are kept in a huddle in a passionate soul, one crowding and clambering on the back of another; one still jostling against another; no leisure for the soul to withdraw to God: divine guidance in gone, and the soul hath no command of it self heaven-ward:

the string of the Watch is broke, and the wheels run down till they break too; no winding up can be made. Passion cannot pray, cannot hear, cannot reade, least of all can it meditate, which is the life of all. What can a passionate man do, which is appointed by God as a *Medium*, to carry the soul to Heaven?

6. Finally, a passionate man is fit for no condition; not fit to be rich, for this will make him a tyrant, a devill with horns: Not fit to be poor, this will make him mad, a Bedlam tied up. A passionate man is neither fit to work nor play, to be sick nor well, be at home, nor to be abroad, to live not die: no body pleases him, nor he pleases no body; 'tis an *Esau*, a rough man, his hand is against every man, and every mans hand is against him: 'tis a Bile that rages when one goes, and when one sits, lying down, rising up, at bed and at boord; not fit for heaven, most fit for hell; and yet there is no need of him, for there be devils enough already, and fire-brands enough to employ them. Let God do what he will, an impatient man is never contented. Let *Jonah* have no blowes, and he is impatient; let him be scorcht without, and he burns within. An impatient man ever wants something, and yet never can tell well what will please him: he stands much upon his will, 'tis dearer then his soul, 'tis dearer then God, and yet it varies as oft as temptation presents, and the man knowes not well what he would have: Ah Lord! what a plague? what a changeling? what a soul bewitcht is this? All patience will cure all these evills thorowly, and lesse will not thorowly do it: judge ye therefore now,

what

what need ye have to labour for patience in the hight—*All patience.*

A man climbes up to heights in grace, by hanging much about God, Rivers of tears will quench wilde-fire; all fire, finders, coals, flames, and make all patient, every thought patient. Prayer, 'tis a warmer and 'tis a cooler of the heart: 'tis a warmer of the heart when too cool, and a cooler of the heart when too hot. Much patience springs out of much prayer. 'Tis said of *Simeon* that he was *devout, waiting* for the consolation of *Israel: devout*, that is, full of Praiers; the more praying the more waiting; the more in Praier, the more in patience. Prayer is fetching breath when the soul begins to be out of breath, and to faint: 'tis a fetching out heat with heat, fire with fire, bad fire with good. Strong cries will keep the heart patient under strong trials: whilst a praying *Jonas*, a patient *Jonas*; he first fetch't patience out of the belly of Prayer, and then Prayer fetch't him out of the belly of Whale. 1.

Prayer must be ordered for strength, and for season, for importunity, and opprtunity, a man must be throwing water betimes, that would not have all in an unquenchable blaze. Christians feel their hearts begin to burn, and make not haste to God; they go not quickly with their censer, when this plague is begun, and then is the devil too hard, and they complain as overcome. Relief is relief, when brought in season. After prayers take off guilt, but do not prevent guilt, which makes but a bleeding condition at best; Lazie souls have all burn'd down about their ears, ere they stir. 2.

Passion is wilde-fire, such tempers must observe their weakness, and take heed how they come neer fire. You set Powder above in high rooms out of the way, 'tis so apt to take, and fire Set your selves amongst the most heavenly soules, in high, up-rooms, with those which have the highest and sweetest Communion with God. With the froward, a man learns frowardnesse; with the meek, meeknesse: if you venture to come where striking of fire is, you will be the first that take fire. A man excells as he takes advantages. All things that may most subdue will, and advance love, will heighten patience, —— *Charity suffereth long*; long-suffering is our next work.

The tenth Sermon.

COLOSS. I. 11.

—— *Long suffering*] *with ioyfulnesse.*

OF patience intrinsecally, according to its formality, I have spoken at large: of patience now extrinsecally, as an habit puts forth it self to act, as shoulders set themselves to bear, and to bear long; I am led by my Text to speak —— *long suffering, &c. Gospel sufferings are sometimes of great duration*: Christians are called to suffer, and suffer long —— *long suffering.*

Doct.

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The Apostl speaks of Patience according to its dimensions—*all patience, &c.* In reference to suffering, as considering it according to its dimensions—*long*: he spake of grace in proportion to use; *all patience* is but little enough to make *long-suffering*, all patience is but little enough to manage such a profession, which all along is liable to persecution, to suffering, as long as being in this world.

Things here below have more then their naked being; they have their being and their dimensions; so big, so broad, so long: so have afflictions, more then their naked *esse* in a Christian, more then barely to denominate him an afflicted man; they have their dimensions, their bigness and length, to denominate suffering so great, so long—*long-suffering*, sufferings for truth are sometimes long lived. *If any man will be my disciple* (saith Christ) *let him take up his crosse* [daily, *Luk.9.23.* A daily crosse, daily bleeding makes long-suffering. Like to this is that expression of *David*, *My soul hath long dwelt with him that hateth peace*, speaking of *Doeg*. A Christian incident to sufferings by *Doegs* and devils long. 1.

A Christian condition is envied: envy is a long lived thing, 'twill live as long as there is any marrow in the bones; 'twill hunt a *David* long; through *Ziph*, *En-gedi*, Many Milderness, though never so long: 'twill finde a dart to throw at a *David*, till it hath killed him, or stab'd it self. Envie fights desperately, and unweariedly, 'twill never give over as long as there is breath; 'twill eat no bread till it hath done its work, killed a *Paul*, or starved it self. Envy is all spirit, all evil *Invidia est vitium permaneus.*

spirits in one, tis a spirit of the right breed for the devill; twil fight, and fight till death: twill work to the utmost *vires*, as long as nerves and sinewes binde bones together: 'tis everlasting burning, which nothing will quench but its own blood: Saints have had the triall on't long. —*Long-suffering.*

2. *Tristitia Lath.* A Christians condition is qualified: he hath sweet things and bitter in every dish, down along to the lower end of his Table: all-long his life he shal know that he is not at home. He hath enough sometimes to say, 'Tis good being here; but never enough to say, 'Tis best being here. His rapture hath a rupture, a sad breaking off: his glory a shadow: his statue a curtain drawn before it: his heavenly vision is let down and drawn up, his sun shines and clap's in, sutable to this cloudy and impure region, thus it doth throughout the day. Few and evil, many and evil, all evil doth good *Jacob* call his dayes, so were all his sweets imbitter'd and qualified by God. If one mercy be come, another must be gone: if corn be come, *Benjamin* must be gone; something for life is come, and he that had the fathers soul must be gone. If some children come home well, some evill is befallen the rest —*Joseph is without doubt rent in pieces.* So 'twas with the blessed seed afterward, which inherited the promise: Milk and Honey, and pricks in the sides whilst eating on't; and so it must be all a long, as long as in *Canaan*; the best people, long sufferers in the best place that earth will afford.

Gen. 37. 33.

3. A Christians condition is improved, Christians are Gods Vineyard; into this Vineyard God

God sends labourers to work hard, and to work so, long; to the sixth, ninth, and last hour, to make much fruit. Afflictions are Gods day-labourers; they work and work thorow out mans days, to plow and break up his fallow heart; to grub up roots, bitter roots, and to prepare the way of the Lord, for good fruit. As God hath day-labourers to belabour the ear, the heart, the inward man, and these kept at work till the ninth and last hour of mans life; so he hath day-labourers to belabour the back, the belly, the out-ward man, and these kept at work as long as the other, as long as man lives, the one to prepare the way for the other; one to plow and break up, and the other to sow. The heart of man, hath an inexpressible hardnesse, the hardnesse of an *Adamant*; many blows will not break this stone: it must be soakt in tears, and in bloud long.

To moderate in lawfull things.

Afflictions are bitters to wean from sweets that are not necessary. There is but one necessary, the soul makes many, 'tis whipt, and whipt long ere 'twill leave this. Some children are not easie to wean; bitters must be laid upon the breast, and lie long there, ere the dug be cast off: 'twas long ere *David* could say, *Lord my heart is not haughty, surely I have behaved and quieted my self, as a childe that is weaned of his mother.*

To take away unlawfull things.

Afflictions are to take away sin: *By this therefore shall the iniquity of Iacob be purged, and this is all the fruit, to take away his sin, &c. Isa. 27.9.* Afflictions and sufferings were onely to torture sinne, this might quickly bee done, but they are to take away sin, this is long work. The furnace

is a

is to purifie; it must bee heat, and heat long, to melt and segregate, to discover, disperse, and take away drosse. Afflictions are to work truth in the inward parts, 'tis long ere man bee good at heart: they are to heighten integrity, 'tis longer ere the heart become so upright, as to bee a heart after Gods own heart: 'tis long ere a foul stomack will bee made vomit up all; 'tis long ere man will bee brought to observe all GODS Will, this makes great plagues, and of long continuance. If thou wilt not observe to do all the words of this Law, that are written in this Book, that thou maist fear this glorious and fearfull Name, THE LORD THY GOD, Then the Lord will make thy plagues wonderfull, and the plagues of thy seed, even great plagues, and of long continuance [*and sore sicknesses, and of long continuance*, Deut. 28. 58, 59.

To serve in truth.

God puts weight, great weight upon truth, to make it enter, and make thorow impression: truth is managed with great art, to put back every spring, and to make the bolt go forth as farre as it should, and as fast and facile as it should. *Let these sayings sink down into your ears; for the Son of man shall be delivered into the hands of men*, Luke 9. 44. Christ made a weight of himself, and ties this to his words, to make them sink down into mens hearts: hee makes a weight now of us, speaks, and then strikes, strikes and strikes often and long, and then sayes secretly to the soul, Let these and these words now *sink down into their ears*. Christ is fain to bore way for truth, to bore a long hole, from the ear to the heart, and this many times is a long while

while a doing, ſix years, tenne years, twenty years.

A Chriſtians condition is conform'd: 'tis made to ſpeak Chriſt within and without; in ſpirit, in fleſh; the Book is written within and without; in our ſouls, in our bodies wee are made to bear the marks of the Lord Jeſus; marks broad and long, juſt like his in every circumſtance. The plowers made——*long furrows* on his back, as long as his life: he was *acquainted with grief*: grief and hee were long acquaintance, his whole voyage about this lower world was in ſtorms. *A man of ſorrows*: his life made up of ſighs, groans, tears, words, blood; thus breath'd, thus expir'd; a mourning life, a bleeding death. The ſervant is as his Lord; ſufferers both, as long as livers in this world: the Apoſtle apprehended theſe Chriſtians would finde it ſo, therefore ſo prayed: *Strengthned with all might, according to his glorious power, unto all patience[and long-ſuffering with joyfulneſſe.*

I have given you a ſurvey of the way to Heaven, expect dirty lanes and very long. The way is narrow, 'tis ſo all along; ſcratching and tearing thorns and briers on both ſides, touching one another, that 'tis hard to make one ſtep skin-whole. Can yee bear theſe ſayings? Can yee bear ſuch doings? Can yee bear till your backs ake? Can yee bear till your backs break? Can yee bear till you ſink and die under your burden? Can yee ſuffer long? As long as yee live? Can yea leave all and follow Chriſt? All your ſtate, all your limbs, all your comforts, all your dayes? Can yee ſpend and end your dayes in misery, *Uſe.*

misery, to be blessed in another world? you may think ye can do so and be deceived; *Peter* did so; I will speak to this point a little.

1. There bee three sorts of hearts which cannot suffer long: A naturall heart; An engaged heart; A careleſſe heart. Can nothing endure much? much, long? Can man bear much, which hath no shoulders? Can a profane heart, an hypocriticall heart, or what elſe carnall heart you can name, bear much they know not for what? ſuffer long, and taſte not inwardly, for what? A *Judas* will kiſſe Chriſt and depart, and hang himſelf rather then be hang'd for Chriſt. Gold endures fire long, as long as you will: call a *Joſeph*, an upright man, into priſon, and he will lie there long, as long as the devill will, till the iron enter into his ſoul, Truth will live and die with truth. I will not wager a ſtraw upon any man for his parts, let them bee what they will, in point of long-ſuffering: what is the man at heart? that will hee be for continuance in hardſhip for truth. Naturall courage may do much in a deſperate way, but deliberate triall, long-ſuffering tires this quite. Nature can go no further then ſhe can. The old man cannot travell; long pains and toil, will make him petition for a *Quietus eſt*, for an accommodation, for any peace, ſo hee may ſit down quiet, and ſleep in a whole skin.

2. An engaged heart cannot ſuffer long. A *Samſon* will give up at laſt, and betray his own life, that is engaged in heart to pleaſe a wife, a friend, his own unmortified heart, any one before God. A heart that will be drawn, was never, will never be a long-ſufferer: this is the worſt temper of all for

for long work; this man hath his disadvantage within, Satan will often visite him, to spare himself, and his heart will finde so much discretion at last, as to hearken to him, and chuse sinne rather then suffering, then suffering long. I never knew a man that could bee made, but Satan could do it first or last. Either the glory of this world, or the terrour of this world, the casting down from a pinacle will fetch about that man in whose heart Satan when hee comes, findes *something*, some self-engagement. The heart, so farre as engaged is selfish; so farre as a man is selfish, so farre will he admit of parley with the evill one; the devill was never admitted to parley with man, but hee carried it; his Parliament will sway the selfish man, to look to his skin and his life above his soul.

A careless spirit will never suffer long. 'Tis 3.
some mans spirit to make little of much, at a distance; such men usually sink under a little, when come upon them. Confident men never prove long suffering men: Justice makes such know that they are but bubbles, a little stir breaks them, a little heat dissolves them. They are never in that good Kings strait, —— *We know not what to do*, so long as troubles keep at any distance, if it bee but at skin distance, till troubles come to touch the skin, and touch to the quick, and then they know not what to do indeed. 'Tis worse then long suffering to some men, to bee told of it, or to think of it; they drink down all, and feast dead their fears, and (I fear) their souls. Do ye not see this? Is not *London* wanton and voluptuous still? What table can yee come

at

at, that speaks this, *London is like to suffer long?* Will feasting fit for hungring and starving? Will the killing of your souls fit you for the killing of your bodies? Ah Lord! Will wicked wantons, beastly belly-gods, drunken careless *Nabals*, prove long-sufferers for truth? Will persons that cannot now live without excesse, without too much, and too fine, do well when they shall want necessaries, and want them long, longer then many others for much more abuse? Surely these wretches will bee doubly miserable when misery comes: they will wish themselves any where, to bee delivered from the fruit of their wayes. All the Armour of God should be look'd after with all diligence to make fit for long-suffering, and careless souls look after none, and yet they dream they shall suffer as long, and as well as the best, but they do but dream. They will lose their souls in a dream; their carelessenesse will make their long suffering as long as eternity.

I have spoken to take off security, I will also speak something to take off scandall, and so passe this point. Sufferings for truth fall out sometimes to bee many and long, this is the point, and this is likely to bee our condition: *Englands troubles look as if they would be long*, they have a long visage in my eye, two or three things make mee think our suffering will be long.

1. The first is this, *A spirit of confusion is powred out upon us:* 'tis very generall and very strong. Twas so when the Jews came first out of *Babylon*; when they came to *Jerusalem* to set about the building of Gods house, then fell in a spirit of strong confusion amongst them: some were for

for the old house, some for the new; some cryed to think of the externall glory of the old house, others joyed to see the beginnings of a more spirituall house; but this is very observeable, the worst note was the lowdest: a man could not discern the noise of the shout of joy, for the beginnings of the new house, the noise of weeping and crying of the people for the old, was so great: out of this spirit of confusion, sprung up Vipers and Serpents, such as took this advantage, and hindered that great work of the Lord many yeers, and made their suffering long, as you may see exactly in that story. This is our case at this day; there are many joyto see some beginnings of a more pure worship; some hopes of raising and finishing this, raiseth their hearts: but there be many more which cry and take on for the old house, for the pompe and glory of the Bishops, Garments, Pipes, carnall ordinances, which please carnall sences, and the cry of these is so loud, that the joy of Gods people cannot be heard; 'tis now as quite buried. Out of this confusion hath sprung up *Sanballats* and *Tobia's*, strong adversaries; so strong and so many, that they are likely to hinder Gods building much, and make our suffering long.

A second thing that gives our troubles a long visage in my eye, is this: *A jostling spirit of pride and frowardnesse against Authority*; against those which God hath wonderfully raised to deliver us, as wonderfully as ever he raised *Moses* to deliver *Israel* out of *Egypt*. *Ye take too much upon you*, said *Corah* and his company, *seeing all the Congregation is holy* (*i.*) holy enough already. This is the very spirit and language of many great ones 2.

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and small ones, at this very day, respecting the Parliament. They take too much upon them, things were well enough, as under the government of Bishops, and as in Queen *Elizabeths* time, King *James's* time. Reformation in Church and State, according as our present condition, and the increase of light calls for, because this attempted, renders the Parliament as odious in the eyes of many, great, and small, as ever was *Moses* in the eye of *Corah* and his company, for discharging his conscience. This spirit became very spreading then, and so strong, that God was fain to make *Israels* misery long, till he had cut off all that were unworthy of that which *Moses* and *Aaron* laboured to bring them to: so may this spirit make our sufferings long, so long, till God hath cut off all these proud jostling spirits, which are altogether unworthy of those great mercies, which our honest hearted Parliament, painfully labours to bring us to.

3. A third thing that makes our troubles, have a long visage in my eye, is this, *That the one thing necessary to publike well-fare, is not preferred and prosecuted, as such a thing:* that is, according to its dignity, and our duty. The main thing (I conceive) to our publike wel-fare, is to perfect our reformation of Religion, to raise up and finish that building, the foundation whereof our Fathers bravely laid, in their own bloud. *Israel* suffered much, and suffered long, a consumption followed them, till it had brought them almost to nothing, because they grew slack about the main, and preferred their own houses, the seiling and finishing of them, before Gods House. At

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first when they came together to *Jerusalem*, they were hot upon Gods House; but being diverted by troubles, they grew cold, and involved their spirits in their own affairs, which cost them dear, and brought them into a deep consumption: I am afraid this is our case. Our Parliament, at first coming together, seemed very hot about Church-affairs (though not so hot then as I could have wisht.) God had his Committee amongst many other of our own, I mean a Committee about scandalous Ministers, and matters wherein God is most immediately concerned: this Committee was of life and heat a time, and the dread and Majestie of that great Court hereby great: many troubles came in, and this Committee laid down, and other things relating to this stav'd off; by means of which, the Majestie of that honourable House is much weakened, because God much neglected. I am afraid this will bring us into a deep consumption, and make *Englands* sufferings long, because we make God suffer so long, all the Kingdome over, by blinde Worship, and blinde Ministers, who are now the activest Engines against us.

A fourth thing which makes our troubles look with a long visage in my eye, is this, *God hath suffered our troubles to go beyond our Tiller*, as the Archers term is, our bowe is made too strong for us to bend; this makes long work to be ready. If an unruly childe creep up under the lenity of parents, to become an unruly boy, one in bodily strength, suitable to his spirit, before taken down, this speaks long suffering to such parents: this is *Englands* case. Our wicked children are grown 4

up under the wing and lenity of the Parliament, to virility, to mans estate, to externall strength suitable to their intern all temper; this, I am affraid, speaks long suffering to thee, O poor *England*. Justice doth not look as if she would lay down her rod presently, when she is gathering more and more twigs. A few malignants are become many; many without Arms, many in Arms: our locusts go forth by troups. Justice doth not use to make a rod of so many, and so great twigs, for a little work: strong twigs and rods are gathered to last for long work.

5 A fifth thing that makes *Englands* troubles look with a long visage in my eye, is this, *A heavie spirit seems to be fallen upon us.* —*Make their ears heavie* (saith God) *their ears*, that is, their hearts: I am affraid that plague is heavily fallen upon us. Heavie jades are shap'd to much beating; a little will not make them go. Men come up to their light, like a Bear to the stake: how heavy hath our motion been, to blast the common Prayer-Book by publike vote? How heavily brought on to judge it a grievance? How heavily brought on to clip the power of Bishops? How heavily brought on to vote them quite down, although such as had voted, and almost acted down God and all good in the Land? How much further hath any Parliament-men gone in matters of Gods Worship, then driven? I keep honour in my brest towards them, who have done thorow-out truely honourably. For the execution of thorow Justice, are they not now by the sword droven? and will they go now? My heart bleeds to consider this, what a heavie spirit is upon us,

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in the prosecution of that work which God hath thrust us upon. Our eyes are half open, as heavy headed mens eyes are, to see our advantages; and our hands in our bosome, like heavie sluggards, when we should take and prosecute advantages which God wonderfully gives us. A heavy spirit speaks heavy misery, suffering much, and suffering long: a heavy spirit makes heavy misery necessary; such a temper otherwise will never go so far in good as it should.

The last thing which makes our sufferings look with a long visage in my eye, is this, *suffering doth not soften*: our fire doth not melt, but harden and make brawny the heart of the most. The weekly news of our bleeding is become as the weekly Bill of the Plague, read over, and thrown aside. Many bodies kill'd, how many souls more alive then were? What heart goes in secret, and bleeds in his brethrens wounds? Many kill'd, many more worse then kill'd: Maim'd, spoil'd, turn'd out of all, and likely to starve to death; go weeping, wailing and wringing their hands up and down the Countrey, yea up and down here, and do fully look some of you in the face; and yet I see no signe of all this in your faces. Their tone is dolefull, do we eccho to them? The spoiled mourn to the saved, do we weep with them that weep? do we bear their burden as our own? Let every mans conscience speak, and acquit him if it can. Doth not this sadly speak more suffering, because no man will suffer, till justice bring suffering to his own door? No man will be afflicted, till it come to his own turn: no man will afflict himself, all is put upon God, he must do it man 6

by man: many will not be afflicted in few, this will be long work. I can sadly tell you of hearts more brawny then these; hearts that would not have spoiling cease, because it enricheth them; no, not killing cease, because tis their gainfull trade: that see blood and desolation daily, and yet have no bowells, but fear this will end too soon; that cut out their work to last: this is not the spirit of a Souldier, but the spirit of a Butcher, that lives by killing as his trade, and pockets up the price of blood and misery with joy. This a Souldier? a *Judas*, a wolf, that grows fat upon the carcases of the slain. Men that strive after places, to kill bodies for gain, Ah Lord! who hath kill'd such souls? This is the spirit of a Souldier, To go about a bleeding work with a bleeding heart; and yet this is consistent with the spirit of a Lion to a mans place: Must I kill bodies to save souls? Oh that wickedness should thrust such deadly work upon me! How many such Souldiers have we? If deliverance from suffering come no faster then true sensibility under it, surely *Englands* sufferings will be long. That sensibility that is, more self-ish then divine. When will our troubles have an end? When this? and when that? Who is that man that looks upon the plaister, as suited to a sore? When will the sore be well? Whose heart beats thus? But every mans tone is, When will the war end? Why? when all bad blood is out of thy veins, Will not that be long first? And yet will not that be soon enough. These things, and such like, make me fear, Christians, that your sufferings will be long: but be not offended, we cannot be too long

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in the hand of God. If long lying among the pots, bring us forth with silver wings at last, our long suffering will recompence it self: who will then complain that *Englands* suffering have been too long? Gold seven times purified will glister gloriously: thorow refining will make *England* the glory of all Lands. If *Joseph* lie prisoner long, and be raised to be Prince at last, hath he cause to complain of hardship? that his suffering was too long? A heart apt to take offence at Gods dealing, is willing to depart: let such go, God will have enough to do his work. Revolt under your long suffering, and your suffering will be long indeed, as long as *England* lasts, as long as hell lasts.

The eleventh Sermon.

COLOS. I. 11.

—*Long suffering* [*with joyfulnesse.*

TO make a rod bud and become pleasant, to turn a hell into heaven; misery, long misery into joy; this is hard and high: yet thus high doth a Christians duty rise in this Text [*Long-suffering, with joyfulnesse.*

This last term doth explain what sufferings for kinde the Apostle means; to wit, suffering for Truth, the *reproach of Christ*; and this, how great soever, should be *treasure*; how lasting soever, should be undergone with joy. —*Long suffering with joyfulnesse.*

Sufferings are various, and differ in their nature according to their immediate cauſe. Sin is the immediate cauſe of ſome ſufferings, righteouſneſſe the immediate cauſe of others. When man *ſuffers for ſin, he ſhould bear* it, accept the puniſhment of his iniquity, and not kick againſt his Maker, how long ſoever ſuch ſuffering be: but joy is not proper under this ſuffering, becauſe ſuch ſuffering ſpeaks wrath, *I will bear the wrath of God, becauſe I have ſinned. Bearing* is proper under divine diſpleaſure, but not joy: to ſmile when God frowns, is to deſpiſe the chaſtening of the Lord: no affliction is joyous as it refers to ſin and wrath.

Righteouſneſſe is the immediate cauſe of other miſeries; patience is proper under theſe, and more: ſuffering and joy; bearing long, and bearing long with joy, becauſe theſe afflictions ſpeak onely the diſpleaſure of man; not the diſpleaſure, but the pleaſure of God. A man ſhould ſmile when God ſmiles; joy, when God joys, though in a dungeon.

Doct. *Suffering for Chriſt, how great, how long ſoever, ſhould be managed with a ſpirit of joy.* A man ſhould ſuffer the ſpoiling of his perſon, the ſpoiling of his goods, the ſpoiling of all for Chriſt, and ſuffer it with joy, —*Ye had compaſſion on me, and took joyfully the ſpoiling of your goods, &c. Heb.* 10, 34.

Joy is to follow the ſoul, as long as the ſoul follows Chriſt; 'tis to follow the Lamb, and the ſollower of the Lamb, whitherſoever they go. *Rejoyce in the Lord* [*alwayes*] *and again I ſay rejoyce:* He ſpeaks this to ſuffering Chriſtians; he lifts, and lifts again, to lift the heart as high as its duty; which is to make Chriſtianity thorowout, a courſe of joy; to make fair way, and foul way,

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all ways, *all wiſedomes wayes*, all Chriſts wayes, *pleaſant*: Some duties have their termination, joy hath none: 'tis an *alway* work, an everlaſting dutie: 'tis not to ceaſe when goods ceaſe, when Honours ceaſe, no, 'tis not to ceaſe when all contents ceaſe: 'tis to laſt Summer, Winter, Spring, fall, Day, Night: Joy is the *Nightingall* grace in the ſoul, it is to ſing all night long, let the night be never ſo long, never ſo dark, *evermore*, ——*Rejoyce evermore*: Truth and joy are never to part; they are to keep company together, and bear up one another; truth, joy; and joy, truth, till they lie down both together in the boſome of eternall felicity.

Duties are conſiſtent, one duty is not to deſtroy auother, the lean Kine are not to eat up the fat; long ſuffering is not to kill and bury joy: yet this ſweet childe is never ſo neer its grave, and its end uſually, as when ſuffering is long. If *Rachel* ſuffer much, and ſuffer long, till all her children are not, joy is not: if her children be killed, ſhe thinks ſhe may kill her joy; if all be kill'd, ſhe thinks ſhe may kill all her joy, and never let it have more,——*Refuſe to be comforted.* One beam of the Sun does not devour another, they all ſhine together, that makes that celeſtiall bodie ſo glorious: ſo all graces are to ſhine in a Chriſtian together, this gives a Chriſtian his glory—*Long ſuffering* and *joy*. Long ſuffering is a beam of God, this does not put out or darken other beams: he is long ſuffering indeed, he ſuffers more and longer then any of us, and yet he is joyous too: he does not barely bear, but joy and bear; he does not overthrow, no, nor diminiſh in the leaſt kinde, 2.

kinde, the felicity of his condition by suffering: Christians are to be like him. Duties are made consistent, we must not make them inconsistent. Long suffering & joy seem inconsistent to flesh & blood; yet joyned together by God in my Text: we may not part what God joyns—*Long suffering with joy.*

3. Duties are assistant: Long suffering makes great capacitie, not great incapacitie of joy. Some people are by situation (you know) neerer the Sun then others: Who are so neer the Sun by situation and placing from God, as those whom he chuseth out to suffer, and suffer long? Suffering long and joy are very neer by situation, there is never a word between them in my Text: joy is *Peters* Angel; if *Peter* be in prison, and have been there long, this Angel is at the door. More then this, as soon as a Christian is in prison for Christ, Christ is at the door with joy: let such a man but ask, and his joy will be full presently, Christ is so neer him—*Ask and [your] joy shall be full, Joh.16.24.* You know he speaks it to such, who apprehended how much they should undergo, when Christ was gone from them. Ah! saith Christ, Though I go away, I will set joy at your door, a Comforter to be very neer you when any discomfort surprises; and then neerest, when you need him most: so that you shall get more of a sudden by prayer, then you could in all your life before. A suffering Christian has his peculiar advantage; let him but open his mouth heaven-ward, and 'tis fill'd presently: let his heart be at his mouth, and the holy Ghost will be at his heart, all upon wing, and wrapt up in the third Heaven, when the body in hell.

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Long suffering and joy are very neer: as neer, as night and morning; if misery makes the night, joy makes the morning: and if the night cannot ask for the morning, yet the morning will come of it self——*Joy* [*comes*] *in the morning*. If a long sufferer be so worn, so depressed with his burden, that he be not able to pray, not able to ask for joy and for comfort; yet his joy will be full, 'twill come of it self, as things that are joyned together, will call in one another——*Long suffering with joyfulnesse*.

4. Duties are immergent: one springs, and bubbles out of the belly of another: all patience, brings forth long suffering, long suffering brings forth joyfulnesse: This is Divine Genealogy; they are placed here by the holy Ghost according to their line, as persons, so vertues, are noted according to their Genealogy: Every grace bears, patience brings forth long suffering, long suffering joy, joy brings forth Heaven; now the Sun is up in the soul, and begets *Cardinall* vertues, glorious graces, it makes the very emblem of Heaven in the heart. The holy line must not be broken: as things have their order in their own nature, so they must have their course in the soul, long suffering for truth, must bring forth joy, and not grief: a *Jacob* must hold an *Esau* by the heel, joy must embrace rough usage; out of the sowerest stock, ar't should make sweet fruit come——*Out of long-suffering, for Christ, joy*.

5. Duties are innocent: graces are so ordained to move, as best to speak out mans simplicity, and Gods glory; long suffering is not to leaven and sowre the soul, to make it *regurgitate* bitterly in the

the afternoon, when things have lain long in the ſtomack, but it is to give advantage to a Chriſtian, fully to ſpeak forth his own integrity, and Gods glory. Long ſuffering with joy, is a full expreſſion of mans ſimplicity, and Gods glory. Long ſuffering in any cauſe, hath its integrity as the heart is free from repining under it; which it is, when 'tis meat and drink to ſuffer for Chriſt; joy to bear, and to bear long. Grace ſhould move in grace; that's long ſuffering with joy: Grace ſhould move to a Chriſtians grace, and to Gods glory, that's long ſuffering with joyfulneſſe.

Uſe. Chriſtians, you ſee your leſſon, 'tis ſet very high, can you play it? What artiſts are you in your calling? Can you make good Muſick upon a bad inſtrument? Can you make an inſtrument go well, that hath hung long by? Can you play well, when the ſtrings be broke? When the back, when the belly of the inſtrument is broke? Can you ſing the ſongs of *Zion* in a ſtrange Land? Can yee make melody in your ſpirits, when never a whole piece in your fleſh? Some of you it may be have never a peny in your purſe, ſcarce any rag to wear, no houſe to put your head in, but live upon the meer mercy of friends, for giving teſtimony to Chriſts cauſe: can yee joy now? Chriſt hath mingled your drink with weeping, can yee drink off this Cup with joy?

Suffering is ſuffering indeed, when it goes quite through the man, body and ſpirit; body without all joy, and ſoul too. A man is plundered indeed, when he is plundered in his eſtate, within and without; plundred of Money, and Goods, and plundred of peace and joy too: no comfort without,

out, nor none within neither? Ah Lord! Here's a man quite undone indeed, here's a man all over miſerable, ſoul and body bleeding; can there be any gathering to relieve this man? I have heard many complain, that they are quite undone, the expreſſion hath cut me to the heart, to hear it; their faces all over blackneſſe, not one line drawn ſmilingly. You have loſt all joyes without, why but there are joyes within, which the world cannot give nor take, have you loſt theſe too? Did the Cavaliers take away all together? Mony and Plate and Chriſt too? Ah! Poor man, thou art quite udone indeed, certainly the devill was in thoſe Cavaliers.

I would ſpeak to ſuch from this point, which are quite undone, which have loſt all, Money, and joy too; which have many ſufferings upon them for Chriſt, but can make no joy out of them. Surely I can gueſſe your pain, you are blinde: you know not who hath ſtrip't you, nor when he will return it again. Tis impoſſible for a man to joy under long ſuffering, unleſſe a man can look to the end of it. This makes heavy afflictions light, long afflictions ſhort, to look where they end. —*Our light afflictions which endure but for a moment, work about a farre more exceeding and an eternall weight of glory.* Long ſuffering is but a moment, when compared with eternity of Glory. The great Heaven at a diſtance, makes a little Heaven at preſent, a Heaven in Hell to that ſoul which hath it in its eye: as theſe lower Heavens, give a great luſtre and vigour at a diſtance to beholders, and raiſe much; ſo doth the Heaven of Heavens. Tis a Heaven to behold Heaven a farre off, where ever the body be; 'twas *Canaan* to *Moſes*, to ſee

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Ah extre mis miſe- rie quits.

Canaan

Canaan a far off. The ſight of the end ſhortens the way, ſuffering is deadly long when a man can ſee no end; when a man is in darkneſſe and can ſee *no light*, 'tis hard to bring the ſoul to joy in ſuch darkneſſe. A man muſt look upon affliction from one end to t'other, that would fetch in joy to his ſoul from ſuffering. At one end of long ſuffering for truth, is a father: at the other end, a reward; which if ſeen well, will make the longeſt ſuffering very ſhort, and very ſweet.

2. Can you make no joy out of your long ſufferings for truth, I can gueſſe your pain: There is ſomething heavier then your temporall loſſe, that lyes upon you. Surely you have loſt your ſtate, and found ſin: death has a ſting; death of a mans body; yea, and death of a mans eſtate, has a ſting. A little guilt, is heavier then a great deal of miſery, then all the afflictions of this World. When bare miſery goes over a mans head, though never ſo much, he may well ſtand under this; but when miſery clothes it ſelf with guilt, and goes over a mans head as *Iniquity*, this makes the burthen too heavy to be borne: when the apprehenſion of ſin ſtarts out of miſery, and ſtares upon the ſoul, this kills all joy dead, and the man is not able to bear up, if he had all the World to comfort him. The cauſe may be good and the man bad; 'tis hard to keep up a bad heart, though the ſuffering be good, there be ſo many by-things beſides the cauſe, break in; guilt doth ſo ſpeak, ſtare, and tear, in ſuch a ſoul, when any bodily miſery grows great and long. Long ſuffering turns a guilty ſoul into Hell, a hell in the fleſh may be born with joy, but not a hell in the ſpirit. Plundered perſons com-

complain they are quite undone, ſin hath done this, fall out with that, not with Cavaliers: they could not have ſtript you of all, not of your joy, by taking away your Goods, no, not by taking away your Limbs, no, not by taking away your life: Had not you wounded your ſouls with ſin, neither men nor divels could have ſtript you of your joy: The wounds which you have made in your ſpirits, not thoſe which they have made in your fleſh, have quite undone you; theſe are the wounds that have bled to death your joy. Thou haſt bin the cruelleſt Cavalier to thy ſelf, O ſinner.

Canſt thou make no joy out of thy ſufferings for truth? I can gueſſe the cauſe: thy ſufferings work no grace in thee. —*We glory in tribulation knowing that it works this and that grace*, ſaith the Apoſtle, that is, takes off the ſoul from the Creature, ſets it upon God, and eternall things. Thy ſufferings are meer ſufferings, they work no grace; if they did, thou muſt needs joy in this, to ſee how a fiery Chariot carries thy ſoul to Heaven. No affliction is joyous, or can be, but as it brings home the ſoul to God, the prodigall home to his father. When afflictions do barely afflict, and onely afflict, this muſt needs leave the ſoul in a very ill frame to joy. Barren clouds do not make the earth ſwell and ſmile; barren afflictions, afflictions which make no grace, can make no glory; joy is an afflicted ſouls glory. As the veſſell comes into form by beating, ſo comes in delight: as Gold appears by fire, as Chriſt is ſeen in the furnace, ſo is joy there. Suffering long, and the heart hold it's own in ſin! Ah Lord! here's a ſoul in hell indeed: is it poſſible for ſuch a ſoul, to

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There is no eating o. husks.

to make joy in ſuch ſuffering? Suffering long, and the heart hold its own in ſin? This ſets the ſoul at a greater diſtance from joy then ever, as one that is wicked, and will be ſo; there is no peace nor joy to the wicked: when will there? when can there? to him that is wicked, and ever will be ſo? that ſhort ſuffering, long ſuffering, no furnace can melt nor purifie. This ſouls ſuffering is and will be of the ſame nature with theirs below; there is long ſuffering and no joy, without poſſibility of joy, ſo will it be with every wicked man.

Sinners, tell me what do ye ſee? What do ye feel? ſorrow, but no joy, why that's right: write, *Lord have mercy upon me*, my hell is begun: my body is deſolate, my ſoul is deſolate, ſo 't' as been long, ſo 'twill be for ever, becauſe my miſery has not better'd me. What no enquiry? no panting for Chriſt yet? will ye rub along thorow one hell, till you come to another? O God! When ſhall Chriſt be in requeſt? Bodies bleed, ſouls bleed, and yet is not a bleeding Saviour ſought after, that a bleeding condition may be made bleſſed and joyous. Sinners, you are enſnared in an evill time. Did you dream of long ſuffering? What dayes are come upon you? What rackt ſouls are within you? When will this end? So 'tis, ſo it muſt be, till one deep ſwallow up another, till the loweſt hell ſwallow up the nethermoſt hell.

Read my Text once more, God is to be admir'd, ſo is this point, and (I think) this Text to be concluded. How tender is God of the felicity of man: he does much to deſtroy his ſin, but nothing to deſtroy his joy, when he makes him ſuffer long,

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he would have ſin die, all ſin, but no joy, no, not a dram, but riſe to an exceeding height—*Rejoyce, and be exceeding glad*, ſaith Chriſt. All that God does, the worſt that God does to a Chriſtian, is to make him a heaven, and to encreaſe it: it ſhould make ones heart leap to think of it. If he caſt down, 'tis to raiſe up; if he humble, 'tis to exalt; if he empty, 'tis to fill; if he kill, 'tis to make alive; if he make miſery long without, 'tis to make joy ſtrong within: ſtill he has a tender care of mans joy. This is the *Benjamin*, about which Gods bowels beat, let my childe ſuffer any thing, but nothing in his joy. O dear father, Who can conceive thy bowels to thy children? Lord what is a man, that thou art ſo mindefull of him, and ſo tender of his joy?

He that is in heaven, can ſpeak nothing but heaven: he that is never without joy, would never have us without joy, although we be never without ſin, no, not then when we do and ſuffer moſt and longeſt for him: when he ſpeaks of long ſuffering, he ends it with joy, nay, he means it all along with joy. Chriſtians, admire love, God does nothing to make you miſerable; all that is done this way, you do it your ſelves. He has been a Father of children, of many children, this many thouſand yeers, yet never was known to do any thing, to take away the joy of any. God is very tender of your joy, be you ſo: he does nothing to kill your joy, do not you make any thing he does, do it. When he makes you ſuffer much, and ſuffer long, do not you make it kill your joy: this is to turn long ſuffering into long ſinning, yet fleſh and blood is apt to this, I'll therefore ſpeak a word to this point.

Our

Our sufferings look as if they would be long, they have a long visage in my eye (as I told you last day) how long soever they stretch out themselves, yet I would have you manage them (as the holy Ghost here speaks) with a spirit of joy. I will give you three or four things to help, raise your hearts to suffer, and to suffer long, and all along with joy.

1. You shall be the death of insolent wickedness. Should be the joy of a childe of God to suffer long, to kill the least sin, 'tis so killing to his father: how much more to kill a *Goliah*, that is up in defiance against him. You shall kill wickedness in armour, wickedness with a brazen face; wickedness with a head-piece, back-piece, belly-piece; wickedness wrapt up in Iron, in Armour, from head to foot; wickedness grown so wicked, that thinks she hath made her self Musket-proof, Cannon-proof, against the Almightie. Should it not joy a man to suffer long, to kill such wickedness, to kill wickedness that thinks to out-live all goodness? Wickedness that dares God, tears God; swears, curses, blasphemies, at every word; wickedness set all on fire of hell: should it not joy a man to quench such fire with his blood? Should it not be a joy to a man to put forth an arm to cast out devills, though he never pluck it in again? Should not a Christian make it his honour, his joy, to make devils subject to him? To make insolent wickedness asham'd and return? Or swell and break and hang it self? Should it not joy a man to suffer any thing, to kill, a devill? Legions of devils? Principalities and powers? Scarlet wickedness? Wickedness grown so high, as scarce ever

was

was in *England*? 'twas the joy of *Sampſon* to ſuffer any thing, that he might make wicked Nobles ſuffer, Scarlet wickedneſſe a never-dying Monument of ſhame, me thinks it ſhould make the moſt fleſhly fearfull ſpirit in the world joy, to ſuffer any thing to help forward ſuch noble acts as theſe. To die in the proſecution of a juſt cauſe to the life? ſuch a death, is it not life? ſuch heart blood dropping forth, does not every drop give back a cordiall to the heart, from whence it comes? Such miſery, does it not create it's own joy? Can you not joy in ſuch ſufferings, as bring Cordials with them? Such ſufferings as are rather joyes then ſufferings, they have ſo much honour and glory in them.

You ſhall be the death of the kingdom of the devill thorowout *England*, thorowout the Chriſtian world. Some think the Throne of the Beaſt is in *England*; I beleeve, the life of the Beaſt, the life of all beaſtly wickedneſſe thorowout the Chriſtian world, depends much upon theſe wicked wretches which live in *England*: Is it not time then they were dead? ſhould it not joy any one to ſuffer any thing to ſend ſuch to their places? to damne up ſprings of wickedneſſe? to cut off the devills right hand? to pull down ſtrong holds of hell? Should it not joy a man to die dead, the deviliſh world, to die like *Sampſon*, and pull down all the *Philiſtins* ſtrength at once? A bleſſing is pronounced twice in one Pſalm, to them that take *Babilons little ones*, and daſh them againſt the ſtones: what bleſſedneſſe then, to them which take *Babilons great ones*, and daſh them againſt the ſtones? ſhould it not joy one to go about a bloody

2.

work, to be so blessed, so particularly, so doubly blessed?

3. You shall be the life of Christs Kingdom: the life of his children, Ordinances, spirit, glory, throwout the Christian world: should it not be the joy of a man to die, that God may live? 'twas the joy of God to die, that man might live. *God shed his blood*, saith the Scripture, to save the blood of man, and he did this bloody service with joy, with *delight*, saith the *Psalmist*, which notes an intention of joy: should not a man gloryingly breath forth his glory and die, that Gods panting glory in *England*, may recover breath and live? who would not be ambitious to be his Saviours Saviour? *to bear up the pillars of the Christian world?* as the *Psalmist* speaks.

4 The integrity of your suffering, depends much upon your joy in suffering: murmuring suffering is sinning, you will suffer for this again. As God calls for the heart in doing, so in suffering; I cannot stand on this, let me conclude all thus, God owns the cause that you own: should it not joy a man to march after God? you are willing to lose your blood, and God is willing to spare it. The more backward you are to suffer, the more you will suffer; the more forward, the lesse. Joy to suffer long for Christ, will shorten long suffering.

The

The twelfth Sermon.

COL. 1. 11.

Strengthned with all might, according to his glorious power, unto all patience and long suffering with joyfulnesse.

EVery word in this verse, hath it not been a sweet flower to smell to? the whole is a bundle of Myrrhe. 'Tis a verse filled with the pantings of a precious spirit, which are, to be filled with God: to have all, of that which is indeed all; all *soul* strength, all *soul* wealth, *all might*——*all patience, all joy*; all Christ in fellowship and fruition, to do him all cheerfull service, as long as life lasts.

There is holy ambition in Christianity (i) to be greatest in the Kingdom of God: * to sit on Christs right hand, as he sits on his Fathers right hand; to have all power given unto us, to do all works well which are assigned to us, as he did; the whole soul to lie in the bosome of Christ, and so to be All in All, and answerably all, unto all; all in point of power, patience, joy, ability, and cheerfulnesse unto all duty.

* In the kingdom of grace.

O how good, a good heart would be all good; all good in the worst condition: grace would be absolute, grace would have all grace, that all the world may see nothing in her but like her self, in the lowest condition; a man in Christ would be all in Christ, all unto Christ; out-side, in-side, whole man, whole man Christs with joy

1, Things have their inſtinct: ſtones fall downward, and they fall as low as ever they can, to get to the very center if it poſſibly may be: ſo ſparkles flie upward, and they aſcend as high as ever they can, to get into their own heaven if it may be. *Eagles* flie high, and come as neer the Sun as they can. Grace hath its inſtinct; it aſcends, and aſcends as high as ever it can; would come as neer the Sunne as 'tis poſſible; 'twould be *like him*; 'twould ſhine in a dark world, in a dark night, in a deſolate condition gloriouſly, as he did. A Chriſtian would be all of that nature, of which he is ſo little: he would be in all conditions himſelf above himſelf; a Chriſtian in ſtate, when a man in no ſtate

2. Things have their ſenſe. Senſes are greedy, they are never ſatisfied, they ſtill cry, *Give, give*; the eye is not ſatisfied with ſeeing, nor the ear with hearing, nor the mouth with taſting; ſo grace, 't'as it's inſtinct; yea 't'as more: 't'as ſenſe: grace can ſee grace, grace can taſte grace, grace is ſweet to grace; the new man can ſavour the things of God. A Chriſtian can deſire as he taſtes; pants, and prayes, as he feels; he pants for flagons, he feels drops ſo ſweet; for water brooks, he ſees little ſtreames ſo pleaſant. Gods children are very craving; the more receiving, the more craving; receptions are ſo ſweet, ſenſe is ſtill egged on; divine ſenſe, divinely exorbitant, never ſatisfied; it cries give, give all: all ſtrength, all patience, all joy. The crying of a Babe, is after all that the breaſt wil yeeld; yea, after all that both breaſts will yeeld; after all that a Saviour hath purchaſed, and made giveable.

3. Things have their reaſon: man moves *ex judicio*,

dicio, he discourseth worth, and so makes out. Pearls are no lumber; Silver and Gold, no lumber, but treasure, pure treasure; I would I had my house full of these, saith he. Reason hath found out, and pitcht upon worth, and this makes desire mighty vast; the man would have all, 'tis so good, 'tis so precious, such meer treasure. The new man is of the clearest reason of all men: he discourses worth at a greater height, then any man besides, and so makes out. He looks with a very piercing eye upon every thing; through Pearls, and through Gold, though the hardest things to be pierced, and findes out exactly what they are, and calls them exactly as they are, *corruptible things*: Grace only goes for Jewels with the new man; in these only no losse, no lumber; in these onely no vanity, no vexation; in these, God; so much of these, so much of God; all these Jewels in my bosome, and all Christ, all heaven there. Thus the new msn discourseth worth at a mighty height, and makes a very exact judgment go before, and then a very vast desire and endeavour, answerably to follow after: give all, of that which is above all; of that which will make me above all, in the lowest state: give me *all might*; *all patience*, *all joy*.

Things have their rule, and so must be prosecuted. Things earthly have their bounds: things heavenly, none; neither poverty nor riches, when one praies for earthly things: no poverty but riches, not some, but all, when one prayes for Christ; this is the rule. The measure is no measure; the stint is all, *all might*, *all patience*, *&c.* All pains, all prayers, must all run out at this height, for all grace, or they will run all too low, below their rule here in my Text. 4.

The world is damnably beside this rule: examine your reach, what do you grasp after? after what do you open your hands, and your mouths wide? which way lies your ambition? your covetousnesse? to have all the world, or all Christ? to have much honour, much wealth, or much grace? to be an *all* within your selves, or to be an *all* in and unto Christ?

Fallen man is a greedy creature, as Bankrupts usually are; he has lost all, and he is grasping for an *all* again. Know your state: 'tis wrong, 'tis wretched: observe the greedinesse of your hearts, and which way it lies, or your souls will be lost in an evill covetousnesse. Two things make up an evill covetousnesse, when a man desires *illicita simpliciter*, or *licita illicitè*; Things forbidden in themselves, or things forbidden so; to make nothing *all*; vanity, chief. * You seek great things to your selves, do you seek great things for your souls? every man is grasping after much, after a little *all*: tell me, What is that all?

*Earth, Heaven, earth, all.

'Tis a lost man, that observes not which way the strength of his soul works, and spends it self. 'Tis horrible wickednesse, to let a mans strength passe unnaturlly from him; to let his precious soul spend its reins in a bed of vanities. A mans soul wastes it self unnaturally, when it works greedily towards any thing but Christ, and grace. There is more doue to this man, then he will beleeve: 'tis a man let loose to the creature, for not taking pleasure in God. When a man cannot finde enough in God to make him his all, God gives up that man to some lust, to make nothing all: affection flies out strongly, fearfully, now: behold a

man

man sick of love to a lie! a man that will kill himself with love to an harlot!

'Tis one that bears his judgment already, conscience wounds, kills this man daily, for burying love in a dung-hill: for prostituting his glory to base earth. God *vexes this heart*, as the expression is *Ezek.* 32. 9. *I will vex the heart of many people, &c.* God is a vexing God to the heart of an earthly man; he wakes, sleeps, eats, talks, laughs, with a sad restless soul: he sleeps, but his conscience wakes: hee rises, but his heart is down: 'twould be loaded with thick Clay, and 'tis loaded with a witnesse: Ah Lord! has not the Earth enough, that cannot bear up his earthly heart, 'tis so heavy?

This soul is in a deep Consumption, far gone from God; if any thing will fetch him back, 'twill be to consider his folly, and how favour still waits to be gracious to him. All earthen Cisterns are crackt: what folly is it to seek for all, in that which will drop out all? Things cannot hold much, things shall not hold much, which you too much bend after. All is lost, when the World is made all: Death is in the Pot, when you are taken with the Broath, the Birth-right is as good as actually gone, when affection is so strong to Pottage. Ah wretch! Thou hast lost thy soul to gain the World.

If this will not fetch back the Prodigall, this added, will; or nothing. Favour yet waits. A Soul that hath been a great Traveller in the World, that hath gone through the vanity of the Creature, through strength of desire and curiosity, may return to Christ and be welcome: 'twas the

Prodigalls case; he had spent all, wasted prime love, prime strength, and then returned, and God accepted. 'Twas likewise *Solomons* case. Love turned at a low ebbe, it met with Love. Inclinations of heart are dear to Christ. Smoaking flax is not troublesome to his eyes; he will stoop and blow it, to make it flame. Christ is taken with a sinner, whensoever he begins to pant after him. Bestow love upon Christ when you will, hee will meet you; or what Love you will, he will out-love you. Promise to your selves what you will in Christ, you shall finde it and more: make a God of Christ, you shall finde him so; make him all, and you shall finde him all; more then all the World beside.

But take this Item along with you, A Soul in extremities cannot last long. Passion strong to the Creature, will provoke much, and consume speedily; what is done therefore in point of remedy, must be done speedily, or the Soul is lost: a Soul a Fire to the Creature, must be snatcht as a Brand out of the Fire; 'twill suddenly be consumed else, A Soul posting to Hell, will quickly be there. Greedinesse surfets; surfets make quick dispatch: Death is at the door, when the Soul is exorbitant; the Creature is now made a God, God will not now endure nor forbear longer. Let exorbitant Souls think of this, and think what they have to do, and do it.

The end of the first Verse.

The

The thirteenth Sermon.

COLOS. I. 11,12.

——Long suffering with joyfulnesse.——
Giving thanks to the Father, &c.

STand at the end of one Verse, and look to the beginning of another, and you will see what is the property of divine joy: It sets out the soul for heaven; *It makes a very ascending frame of heart:* It tunes and winds up every string to praise God——*With joyfulnesse,——Giving thanks to the Father, &c.* Doct.

As the Soul has its Divine advantages, so it mounts: as the body hath its advantages, so (you know) with facilitie it vaults and leaps. Joy is a soul lifted up by God, 'tis the soul upon Eagles wings; the soul easily mounts Heaven-ward, when God lifts it. As sorrow is Gods casting down the soul. ——*Why art thou cast down, O my soul, &c?* And then the soul is fit for no duty, disadvantage is so strong upon it; so joy, 'tis Gods lifting up the soul; upon this advantage it can do any thing, go up hill with ease, mount to heaven facilly. Joy, 'tis Gods giving wings to the soul, to flie after him. A soul winged by God, will mount as high as God, as high as the highest Heaven, where God is: 'twill after God from favour to favour; from bush to bush, as young Birds do after the old one, when they are by the warmth of the old one fledg'd, and can flee; as soon as the old one hath feathered and winged them by warmth, they after him from twig to twig, from 1.

tree

tree to tree, and hang about him: So doth the soul as soon as warm'd and winged with joy from God, make after him to heaven with praise, let disadvantages be what they will. You cannot keep young ones in the nest, when once feathered and winged; no more can you keep the soul from ascending to heaven, when warm'd by God with Joy.

2. As the soul is in divine strength, so it ascends. Smoaking flax goes up to the lower region, flaming flax goes higher, and is far more mounting: joy 'tis flaming flax, 'tis the soul in a blaze; a great blaze ascends very strong, and very high, as high as heaven, into the very presence Chamber of the King. Things mount as they are in spirits: joy 'tis a soul full of the holy Ghost, one spirit in the bosome of another; a soul captivated in Christ, cannot but go where 'tis carried: every heart Christ takes, hee carries home to his Father with joy, magnifying love revealed—with joy, giving thanks to the Father, &c.

3. As the souls gets of God, so it ascends to him: when it gets most of him, it ascends most and best to him. Joy 'tis Gods coming down and filling the house: as you reade of the devills comming down, that expression notes his extraordinary working, in and by the children of disobedience; so notoriously, as if he were in person present here, and had no other residence but in their hearts, no dwelling but here, as if hee had removed his shop above in the Aire, and brought all his tools and black family down upon Earth: so joy 'tis Gods coming down. I cannot borrow a fuller expression; 'tis God extraordinarily present,

sent, and working in the hearts of his people, as if he did make Heaven it self descend, and bring down all the glory that is above, and set it in the midst of man. God thus working in man, such works work out, work up very high; Ordinary works may be vail'd and hid, extraordinary cannot; they will break out, ascend and publish themselves in the ears of the Author: these are works so wrought, as made alive, and with legs to go home again, and acknowledge their Father; so are all Graces when divine joy takes them, made alive and ascending home, to acknowledge their Father — with joyfulness, — *Giving thanks to the Father, &c.*

I have said something for the soul, I will say something for graces, to hold out the truth of this point to you; *That joy makes a very ascending frame of heart.* As graces grow to maturity, so they make home. Joy, 'tis grace grown up, grace grown tall, to mans estate, to maturity of knowledge, to maturity of expression. Joy knows her father, which no childe else in the soul doth; can own her father: Joy is strong, she can, she doth necessarily extoll and lift up her Father — *With joy — Giving thanks to the Father, &c.* 4.

Finally, for I will name no more things of this nature: As things are in purity so they ascend. Nothing so pure as divine joy; 'tis the meer reflection of Sun-beams, the resplendency of Gods smiling face. Sun Rayes and Beams go forth, and then reflect back again, warm the Earth, and then back to Heaven again: so do the beams of Gods Countenance, warm the cold heart of man with joy, and then these and the soul too back to God 5.

God again—*With joyfulneſſe*—*Giving thanks to the Father*, &c.

Uſe. You ſee the nature of divine joy, it makes a very aſcending frame of heart, it ſets the ſoul upon wing for Heaven, it makes cripples leap and praiſe God. What is the nature of your joy? Doth it make you flee up, or flee out? Doth your joy make you wantons, or puritans? Tis a paſtime to fools to do wickedly: many are worſt, when merrieſt. Ah Lord! what baſeneſſe do many belch forth, when their hearts are upon a merry pin? How proudly? How uncleanly! How looſely do they ſpeak and do! If there be any joy in hell, 'tis this certainly; the devill lifts up that heart that thus joyes, that in joying lifts up it ſelf againſt God. Curſed is that joy, that makes God ſad: Curſed is that joy, that leads to weeping and wailing and gnaſhing of teeth: In a time of joy (as you make it) I am come to ſpeak of joy; 'tis a good hand of providence ſo to order our way: I wiſh I could ſo handle this point of joy in this time of joy, as to make you all to look well to your joy.

It fell out to be an Eclipſe that day this Sermon was preached: Chriſtmas eclipſed Sunday; twas very ſad to behold, to render hearts.

Time will not ſuffer me to ſay much: I can onely ſay this, Watch your hearts, a looſe time is come, 'twill ſuit well with looſe ſouls: you will ſee many damnablie merrie. Carnall creatures will leap out of their skin, out of their ſouls into hell, when their bellies be full. Bellie-gods, ſet a knife to your throats, have a care of your ſouls; as you love your ſouls look to your joy: eat and drink and riſe up to play, and not riſe up to pray and praiſe God, and your Table will be your ſnare, your death. Your brethren have too little,

will

will you eat too much? Your brethren fast, will ye feast? Your brethren bleed, will ye wantonly sport? They are kill'd with grief, will ye kill your selves with joy? What a strange Kingdom shall we render our selves to be, in the sight of God? Some bleeding and groaning, and some surfeiting and chambering; some reeling and falling with deadly bullets in their sides, and others reeling and falling with too much drink in their bellies; some wallowing in the field in blood, and others wallowing in the streets in vomit. Ah Lord? will not this make vengeance smoke against *England?*

Christians and sinners, I am afraid of these profane dayes: *Jobs* fear respecting his children, when they were going a feasting, is strongly seised upon me, lest you pull your houses about your ears, by carnall and unseasonable joy. I charge you all, by the dreadfull coming of the Lord Jesus, whose bloodie sword is drawn in the Land, and set at your brests, that your look to your joy in this sensuall season, and make it divine. Let your laughter be turned into weeping, as the Apostle speaks: if ever that were seasonable, 'tis now. Some can smile and weep, 'tis a comely countenance now: if you can so joy now, do. Remember God when your hearts are chear'd; remember the afflictions of *Joseph* in your bowls: what a wonder is it, that this cup of Beer is not a cup of blod! thus lay your hand on your brest. In your chief joy forget not your selves, forget not your brethren: forget not God, lest God write up your wickedness on the walls, in your consciences, as he did belluine *Belshazzars*, and make

make your ſouls ring of your unſeaſonable joy, to the day of your death, *Germanies* wicked feaſting, 'tis deadly cured; their great drinking, is turn'd into great bleeding; their great feaſting into famine. Bee inſtructed *England*, bee inſtructed: ſo elſe will be the deadly cure of thy exceſſe.

You obſerve dayes and *good times* (as you call them.) I am afraid of you, obſerve your ſouls: obſerve your joy, how holy it keeps theſe holy dayes. Theſe holy dayes are betraying dayes, they are the devills ſnare to thouſands: how many thouſands have more wrong'd their ſouls, in theſe few dayes, then in all the dayes of the yeer beſides? and yet this ſoul-undoing time, muſt be call'd *a bleſſed time*. Our wickedneſſe upon this bleſſed time, hath brought many a curſe; our evill joy, much grief: if we ſhall yet continue it, when ſhall our grief end? The devill hath many ſnares for the poor ſoul of man, but they are worſt which are wrapt up in joy; leaſt diſcerned, but catch moſt, and kill deadlieſt. Slips in mirth and in joy are pleaded for, the devill hath enough now; the man doth the devills work, the devill may keep Chriſtmas, holy-day too now, if he will, his work is done for him. I am led to brand a bad joy: I am commanded by this point in hand, to ſtigmatize all joy that is not divine, that maks not aſcending frame of heart: I will do this in three or four things briefly:

1. Bad joy hath this grand evill in it, *It ſtrips God of all.* No evill carries the heart ſo totally from God, as evill joy: it carries away the heart, and every heart-ſtring; *The ſoul, and all that is within,*

within, as that full expreſſion of *Davids* is; the ſoul, and all within; the body, and all without, every ſinew and nerve are ſet intenſely awry, when joy is awry. A man is very heartily wicked, very totally wicked, every faculty, every ſinew ſtretch themſelves to ſin, when ſinfull in joy. There be many ſacrifices to the devill, but none ſacrifices ſo bountifully to the devill, as joy doth, when corrupt: ſhee ſacrifices *totum univerſale*, *totum particulare*, all in generall, all in particular, all the man, all the joints, nerves and ſinews of the man, to the utmoſt; All the blood, all the the ſpirits in the blood, all the ſpirits generally throughout the whole ſtate, doth bad joy ſet a dancing after the devill, ſo that God hath nothing left him in this man. A merry devill joſtles Chriſt out of all.

Bad joy hath this ground evill in it, *'tis ſtiff-necked*; hardeſt of any to return, to be reclaimed. A mans joy commands all, and is all, and will be all, to the heart. A man is moſt hardly brought to part with his joy. What is ſo dear to a man as his joy, let it be what it will? 'tis his Heaven; the ſoul and Heaven are inſeparable, they are ſo identified, ſo one in another above all other things. Joy and the ſoul are more identified, more one in another; then the ſoul and any other paſſion or thing whatſoever. 'Tis almoſt impoſſible to ſeparate things which are ſo neer, onely the power of God, which can do any thing, can do it. Hence 'tis, that 'tis ſo hard to bring a man to leave ſin, when his ſoul hath found out joy in it, when the ſinner can make muſick to himſelf in his ſins, when the ſinner by art hath made an 2.

inſtrument

instrument of his sin, a Lute to play upon, and delight his senses withall; Joy, 'tis a fragrancy made from many flowers, with much picking, choosing and composing of flowers; 'tis honey gather'd with much art, from much variety: the soul is not easily brought to put that by, which it hath so spent it self for, and so laid out its utmost art and skill after. Bad joy, 'tis the soul in the arms of the devill, he holds fast; 'tis the soul in the bosome of the devill, two evill spirits dear each to other, making their felicity in and of each other; evill spirits endear'd are harder to part then evill bodies.

3. Bad joy, 'tas this grand evill in it; *'Tis the completion of evill*: 'tis wickedness, full: sin grown old, out liv'd all vertue, yea, out liv'd all conscience; for till conscience was quite dead, bad joy could not live. Bad joy is an evill that hath conquer'd vertue, truth, conscience, God; and triumphs in this victory: all the tone now is, *hang sorrow*, and yet hell now gapes for the man, and never so wide as now. Sinne may be grown old when the man is young, 'tis many a young mans case, the Lord knows; nothing mature in them, but sin, as you may see by their joy and triumph in it; fit for hell, ere they come to age, to be fit for their patrimony.

4. Bad joy, hath this grand evill in it: *It sets the soul very neer wrath*; at the gates of hell, knocking to go in. Evill joy 'tis a Malefactor upon the gallows, there is but a step between him and turning off: *The triumphing of the wicked is short*, when once a sinner begins to triumph, he has but a little time to live. Seest thou a sinner laughing? stay a little, the next change of countenance, will be weeping

Iob 20 5.

weeping and wailing and gnashing of teeth. You say of some notorious persons, That the gallows groans for them: when you see a man notoriously wicked, joying and triumphing in sin, Ah Lord! Hell groans for this man, hell opens for this man, in a moment hee will go down to the pit. Wee leave him there, and conclude.

The fourteenth Sermon.

COLOS. 1.12.

Giving thanks to the Father, &c.

THanksgiving (according to the sence of this and other Texts) *is a divine return of divine love:* Tis a Sea going forth into all the veins of the Earth, and returned again to its self by Rivers and streams. God is infinitely out here below, and yet all upon finite man, man is to make a return of all, and in Gods own coine; love, for *love:* to make Gods own doings and dealings, acknowledge him and own him; all love to the Creature, respecting body and soul, in prosperity and adversity to call him Father: *Giving thanks to the Father.* *Defin.*

Man is the mouth of the Creation, to make all the works of God speak, and acknowledge their proper Authour; all the power, all the wisdom, all the love that is in them, to God as their Father. Every Creature hath a rude speech to this purpose of its own: that is, as Gods own glory, gloriously revealed in them, sensibly speaks forth himself. But man is formed intentionally, and very transcendently

scendently to this work; to speak not rudely, but divinely, accurately; to make power speak, and to speak to the life: wisdome speak, and speak to the life: every mute Creature and action, and all the love that lies mute and silent in them, to speak out and prostrate it self, to God as its Father. *Giving thanks to the Father, who hath made us, &c.*

All things in the World, in the Heavens, in the Earth, in the Sea, have Gods mark upon them, as his goods; as great Merchants set their mark upon all the goods which are theirs. God hath not left himself without witnesse, throughout the Creation: Now thankfulnesse, 'tis a going from creature to creature, from work to work, to find out God, his mark, his image and superscription: To whom doth this belong? To whom that? If the Eccho be to God: why? give unto God the things that are Gods: If this creature or action, be so far, so mute that it cannot speak, nor call God Father, I will for it, saith a thankfull soul: let God have all his own, let him wear his own glory himself, and none else; Father all love, to all things here below, temporall love, eternall love upon him. *Giving thanks to the Father who hath made us meet, &c.*

Thankfulnesse is a making every thing that is good, to cry Abba Father to God: every thing that is good, and all the good that is in every thing: what is simply and totally good: what is subordinately and finally good, good in its end, as troubles which prepare and fit for Heaven: what good is in the staffe? what good is in God? what good is in good, and what good is in evill? Thankfulnesse goes a fishing and gathering for love,

love, every where, and to every ones door; to hell door, to Heaven door, to present it to its own Father, *Giving thanks to the Father who hath made us meet to be partakers of the inheritance of Saints in light.*

Thankfulnesse, it is Gods faithfull register. 'Tis Recorder to the great City above; it hath an admirable memory, nothing dies that love doth; 'tis a grace which layes up doings, sayings, yea, whisperings of love in the heart, many yeers, and ponders them every day, every hour, and keeps them alive, and as fresh and fragrant in the soul, as if but now done. She writes love, as he writes beloved, upon the Palm of her hand; thee is never forgotten, nor never forgets; she remembers dayes of old; dayes of love, though never so old, are new. Thankfulnesse makes mercies live as God lives, *for ever. His name is had in everlasting remembrance, &c.* By whom? By a thankfull soul, by none else. There is no grace makes Chronologie so exact for yeers, for dayes, for hours, for all circumstances, as thankfulnesse doth. How long God hath been a Father: in what condition a Father, in what manner and measure a Father; to what end a Father, to bestow an inheritance; what inheritance for kinde, for situation; whether in darknesse, or in light, she exactly records all. *Giving thanks to the Father who hath made us meet to be partakers of the inheritance of the Saints in light.*

Thankfulnesse, 'tis Gods bountifull paymaster: 'tis a return of Gods own with advantage; his favours, and mans heart in, over and above, for Gods favours. A thankfull man cannot nakedly return fatherly love; he binds up his heart in his

accknowledgements; he bundles up blessings, and bundles up his soul in them, and so carries them all together to heaven. *All his benefits, and all my soul, and all that is within it*, let them all go together to heaven, to make an offering of thanksgiving. Let the Ark go home again, but by no means let it go home empty; send costly Pictures of Gods delights home with it, *golden* Emrods, *golden* Mice: let Christ and love revealed in my soul, be returned by my soul home again, but let them not be returned empty, sayes a thankfull man; let me picture out and engrave Gods kinde dealings in my heart, and so send divine favours and heart together, home to heaven: yea, if I had ten thousand souls, ten thousand Jewels more precious then that inmost Jewell of all in my breast, let that love which hath made it self my father, and made me out an inheritance, as a childe, and me fit for that inheritance, have all. *Giving thanks to the Father, &c.* Understand this to be a heart speech, a soul breathing, an intense totall soul breathing, heavenward.

Thanksgiving 'tis a presenting God with his own; with all his own: —*with thine own have we offered unto thee*, saith *David* in his thanksgiving: *wisedome, might, are thine; all that is good comes of thee.* A thankfull man hath no good thing of his own, 'tis all Gods that he has; his wisdom, Gods; his strength, Gods; every good thought of God; to to do, to will good, of God; whatsoever he has, whatsoever he is, is grace—*by his grace I am that I am*: this is the naturall language of a thankfull soul. All good in me, all good that comes from me, is of him and through him, and therefore all

shall

shall be for him: inheritance, fitnesse for this inheritance; all felicity, all that belongs to felicity, have no naturall, but a divine Father. Giving thanks to [*the*] Father, &c. 'Tis an expression of ἐξουσία, 'tis a breathing out of all, for all, to to him that is All. Gods fathering of man, hath all favours in it, all favours have two parts, an inheritance, and fitting for it, and both in this Text, and both taken up with one hand, to wit, with thanksgiving, and lifted up as high as heaven.

Thanksgiving, 'tis a spirit still upon the wing, rising and ascending to heaven from every thing; never at home, but at heaven; 'tis a very low thing, that he cannot rise from as high as heaven: he eats and looks up; drinks and looks up; looks down, and looks up; whatsoever he looks upon, he cannot look off God: whatsoever he sees, hears, tastes, smells, he takes wing from, and goes bound in spirit for heaven——*whether ye eat or drink, or whatsoever he doth, he doth all to the glory of God.* Thankfulnesse is an Eagle-grace, whose game lies all in soaring and mounting towards the Sun: 'tis a soul still travelling from earth to heaven, from the creature to the Creator: 'tis he that brings tidings to heaven still of the lost groat, of the lost sheep, of the lost Son, of what of Gods was lost, and is found here and there, in this person and that, in this thing and that, which makes that transcendent joy above: 'tis a man whose minde runs upon God (as you have such a phrase) nothing but God is in all his thoughts; he is lost in love, and can finde no way out, but by breaking out to heaven. *O the depth of the riches both of the wisdome and knowledge of God, &c.*

Thankfulneſſe doth preſuppoſe admiration: a minde over-match with matter. The ſoul is big with admiration as it can go, ere it kindely and naturally brings forth thankſgiving. A little makes a thankfull man admire much; the leaſt of Gods mercies, O how great 'tis to a thankfull ſoul? A thankfull ſoul ſees nothing but wonders; bread a wonder, a crum of bread in his mouth a wonder: clothes a wonder, any rag on his back, a wonder: any whole piece in his fleſh, in his ſpirit, in his ſtate, in his name, a wonder; O how big are all a thankfull mans mercies, and how little he? how tall and proper every mercy, and what a dwarf he! How good is every piece, but the middle piece! what a worm is man, and yet how uſed by God above a man, ſet *little lower then Angels!* What a nothing, what a worſe then nothing is man, and yet what an all is God to him! theſe two wonders make a third, to wit, a dead heart alive, and leap as high as heaven. *Giving thanks to the Father who hath made us meet, &c.* You ſee thankfulneſſe hath here a great many wonders in her eye, and this ſtirs her, —— *Who hath made, and made us*: and made us, what? why *partakers of an inheritance*: what inheritance? why an *inheritance of Saints*: Where doth it lie? why, wonderfull ſtrangely, as high as heaven, in light: admiration (you ſee) is the naturall mother of thankſgiving, giving thanks to the Father, Who hath done all theſe and theſe favours for us.

Finally (for I will name no more things about the opening of this Doctrin, though it were worthy long dwelling upon) Thankſgiving 'tis the proper work of a Chriſtian, and the naturall work

work of an Angell. A Chriſtian is organized above all men, ſweetly to tell God, his own: he can dive deeper, aſcend higher, run faſter and further after God, then all the lower world beſide. 'Tis proper onely to a Chriſtian to ſee love, taſte love, which are the ſtrings onely which thankſgiving makes muſick upon; ſhe can play nothing but love leſſons. No man is divine but a Chriſtian, all others are but ſenſuall, and to be ranked with bruits in point of thankſgiving, for they give as good praiſe to God for any thing they have, as any carnall man, and better. *Bruits* cannot ſpeak, but their bodies really anſwer their end, which is reall thankſgiving, for what they have and are. 'Tis a reall return of all, for all. A carnall man can ſpeak, *God I thank thee, &c.* But neither tongue nor hand, neither ſoul nor body anſwer their end, and ſo man maks himſelf an hypocrite, which a beaſt cannot do.

The waves clap their hands (ſaith the *Pſalmiſt*) many carnall men do not ſo much in point of thankſgiving, the beſt of them can do no more. All *inanimata*, and meer *animata*, they are onely Creatures *ad extra*, reſpecting thankſgiving, they can onely clap their hands, and clap their wings, and all carnall men can do no more; their creatures onely *adextra*, reſpecting divine works; what they can do at theſe is onely with their hands, and with their tongues, clap their hands, clap their breaſts, and lift up their eyes, which ſome *Bruits* will be taught to do in time.

As thankſgiving is the proper work of a Chriſtian, ſo 'tis the naturall work of an Angell, their breathing is divine praiſing: they are ſpirits of

honour waiting upon the King of Glory; their place and their shape is for transcendent melody: the advancing of infinite love is all their work, they speak nothing else, do nothing else, nor can do; as the works you do naturally, you do necessarily; you breathe, and you can do no otherwise. They are just under the Line, love shines mighty hot upon them; with full face, with perpendicular Rayes, that they are in a continuall rapture, which necessitates heart-lifting and leaping, and nothing else, and makes *Hallelujah's* all their language. They are taken up with returning what they hear, see, feed, taste, and live in, and live upon. The result of all is, this thanksgiving is a divine returning of divine love: a rendring to God as we have received, as that expression concerning *Hezekiah* is; 'tis said he rendred not, or as it is in the Originall repayed, not according to what he received; which is a full and a lively definition of thanksgiving.

Use. Let us all mourn and take on, we are all behind hand with God. The Christian world is become bankrupt, quite broke, makes no return to God of his love, he is issuing out processe to seize upon body, goods, life, and will be put off no longer: Bloody Bayliffs are abroad for bad debters, all the Christian world over; Christians are broke, and make no return, God is breaking of all. He cannot have what hee would have, what hee should have, he will take what he can get, for money he will take goods, limbs, arms, legs; he will have his own out of your skin, out of your blood, out of your bodies and souls: he is setting the Christian World, as light and as low as they have set his love.

love. Ah Lord! what a time do we live in? Long ſuffering is at at end: mercy will be righted by juſtice, juſtice will have all behinde, 'twill be paid to the utmoſt farthing; 'twill ſet abroach your blood, but 'twill have all behinde. *England*, look to thy ſelf: how much haſt thou received? what haſt thou return'd? here is but one thing will undo thee, O *England*, to wit, ingratitude, not returning as thou haſt received.

There be three or four things which broadly ſpeaks *Englands* ingratitude. *Great favours overlookt*; So great things ſcarce in any age as in ours, hath God wrought, yet what impreſſion is there to be found, in any mans heart? Works are great, and yet make but little impreſſion; as faſt as wrought, dead: 'tis deadly ominous. Tell me, Are your hearts in a flame of love? doth heaven ring with your praiſes? have not, do not the dealings of God challenge this of every one? The dealings of God with *England* carry a ſweet face of love, and their inſide ſeems very killing and judiciary, they leave all hearts ſo flat and ſo low, at ſuch a deſperate loſſe ſtill, as if nothing were done: the greateſt Victories, the greateſt deliverances, keep up the heart but a day, but an hour. Our favours are great, but work not anſwerably. There is no one thing more ſad in my obſervation: they are great onely to look upon, not great in their efficacie and power upon the ſoul, which may make you all look about you. 1.

The buildings of great deſolation appear, *The Lord pity thee, England, The Lord pity thee, England.* We grow cold, under the Rayes of fervent love; dead, and nothing will keep us alive. The

Revelation

Revelation of great love, made us a little warm for a time, and lifted up our hearts a while, high; & now they fall deadly fast; 'tis deadly presaging. If nothing will keep up the heart, all will down, all must necessarily down. If *Ely* cānot keep up his spirit, he will not keep up his person; if the heart bee broke and down, the neck will be broke too ere long, and all down: a sinking spirit, presages a sinking state. Every mans heart ere while, was at his mouth leaping, now 'tis at their heels running; love unto miracle will not keep us alive, nor keep up our hearts and hands, to magnifie God: what desolating ingratitude is this? Every one looks heavy, speaks heavy, sighs heavy, scarce one magnifying God. What shall I do, sayes one? What shall I do, sayes another? Why what does God do? eye him, do your duty, follow after him with praise, or you will murther your selves, and many more.

2. A second thing that speaks broadly and sadly, *Englands* ingratitude, is, *Concurring and assisting providence checkt:* A willing God to do great things for his people sleighted. Love works richly, we work poorly: we let love die in travell at our door: we are likely then, to make a goodly return of love, are we not? wee are lazily making our selves ready, when love calls and puts in her finger at Key-holes, and crannies, gloriously to us, which is grosse ingratitude, and for which the Church was heavily judged, with a departure. We take not Christ by the hand, when he stretcheth it out to us; wee do not welcome Christ, as he comes smiling, and with a countenance like *Libanon*, towards us; we do not blesse, kisse, and embrace

brace him, when hee ſhewes his face as an Angel: greater unkindneſſe and ingratitude can there be? We let mercies, great mercies, melt away in their own greaſe, and make nothing of them for Gods glory, or our own good; as if great favours coſt God nothing, Gods people nothing, or were worth nothing. Heaven opens again, and our eyes are ſtill ſhut. God makes his glory paſſe by us, and we let it paſſe. Green mercies, raw mercies, half mercies, baſtard bleſſings will content us, when full favours, mature favours, admirably profer'd. We check a bountifull God, a willing Father; Is not this baſe ingratitude? we fleight full love, when fully profer'd; a plant of renown, when profer'd in a way of renown: Is this to return full love, fully? to kill it in travell? to ſtrangle it in the womb? Becauſe the man-childe makes pangs and throwes, therefore weary of travell, and any peace, ſo but an end of this War; any Reformation, ſo this corporall deſolation were but ended: O baſe *England*!

A third thing that broadly ſpeaks *Englands* ingratitude, is this, *Gentle corrections unobſerved.* Who obſerves how tenderly the bloody ſword is manag'd in *England?* How in the midſt of juſtice, God remembers mercy? Who is taken with this? how many hearts doth this raiſe to follow God with praiſes? Whath an Earth-quake Juſtice makes in the joynts of the wicked! What a breſt-work in battell, mercy makes? To ſave the innocent! Few to reſiſt many: few to kill many! How ſparing of good blood, is our good God! How careleſſe of bad! How he doth drop in relief like *Aquazite*, when we are ready to ſwoune, 3.

things

things go so ill! How many hearts are taken, rais'd up, kept up, blessing God for this? Mercy exalts her self against Justice, she leads and guides our bloody Armies; Justice is but a common man, wounds and kills here & there, where mercie bids it. At most, Justice brings up but the rear in our Warre, she comes behinde and treads a little upon our heel, and bruises that, whiles she breaks the heads and necks of the wicked. O what Heavenly pillage every battell in *England* hath hitherto afforded! How much of God, how much Divine power, how much Divine wisedome, Divine love, to be gathered up! But who hath inricht himself, with this Noble treasure? They greatest mercies, O *England*, are but short liv'd: Thy tenderest mercies quickly die, I like it not, shalt thou live, O *England*? God admirably saves us, we wickedly kill his kindnesse: 'twill kill us all, if not well look't to. God is full of bowels, we are brawny, 'twill not last so alwaies. God kills malice, we kill love, what dealings are gentle, we groan under as tedious; too long, and too broad, too spoiling, too killing: who blesses God that *Englands* miseries are mild? That *England* is dealt with, far better then she doth deserve.

I have spoken more generally to the Land, I will speak more particularly to you, Christians. You have a great stock of love in your hand, what return do you make? I am commanded by this point in hand, to look after my Masters income, his great revenue of this lower world; rent day is come, and I am come to demand it. You were Lepers, are ye cleansed? How many return and give thanks; you were cast out to loathing, are ye taken

taken into embracing? What acknowledgement do you make? Infinite love is out upon you Chriſtians, how does it return into the boſome from whence it came out?

Ingratitude makes great guilt, and great breach; that heart will grow too heavy for the man, that cannot be taught to praiſe God, to ſing new ſongs as God renewes his favour. Three incomparable things, are ſpoiled by ingratitude; Gods glory, mans peace, and increaſe of grace; he growes backward (as you have ſuch a phraſe) that is ungratefull: it turns all mans welfare into a conſumtion: 'tis the thief that robs God and man, 'tis baſe baſeneſſe; Gods love and mans knit up in a Sack, and the mouth cannot be opened; all divine ſtirrings choak't cripl'd, kill'd and deaded, which makes merrily, and ſweetly, heaven-ward. T were endleſſe to tell you the evills of ingratitude.

I will give you a word of remdy, and ſo conclude this point. The heart is in thankfulneſſe, as 'tis in truth. Thankfulneſſe is the vitall breathing, of integrity. A ſound heart arrogates nothing, but aſcribes all to God; hypocriſie is the worſt giver of all to another that can bee: truth is beſt at giving every one their own; 'tis her greateſt pain, that ſhe can do it leaſt, to him that is beſt to her. Integrity hath no other felicity, but to paint out love and carry it to Heaven, to ſee if God will own any art of hers, to make him glorious. All the complaint of integrity is, that favours are loſt upon her, that love dies in her boſome, and many made priſoners by her, ſo chain'd and fettered with an evill heart, that they cannot return to God that gave them. Integrity is

ſtill

hill sighing and panting to get up hill, with all Gods blessings on her back; Oh that I could carry all sweetly home again, that God lends me.

2. Secondly, as the soul is in life, so 'tis in thankfulnesse; heat is best at making upward. Truth is sometimes, much separated from life; zeal from integrity; an honest heart, but something cold and heavy; does not run well (I confesse) in Christian propriety of speaking) but we will suppose this case, and speak on; let there be what integrity and honesty in the heart there will be, if there be not fervent love and life, warmth and heat, thanksgiving will be poor. Thankfulnesse comes the deadliest off, of any duty in a dead heart Some birds have longer wings then others, they usually flee highest, which have longest: he had need have a large strong wing'd soul, that is good at thanksgiving, the duty is so meerly & so highly heavenly. A cold heart can do but little at prayer, but just nothing at thanksgiving; you were as good go to string a stone and play upon it, as to make divine melody upon a stony cold heart. Defect in naturall heat, makes benummednesse to action, if you be benumm'd to duty, certainly there is a defect in spirituall heat; you are not warm enough at heart: a man is in thankfulnesse, as he is in strength of love: strong love will fall a limming out of Christ from head to foot acutely; his eyes are like, his hair like that, &c.

3. Thirdly, as the soul is in Prayer, so 'tis in thanksgiving; as a man is in conscience to the means, so he is in assistance to the end: as a man is at one duty, so he is in likelihood and capacity to be at another. Duties they are introductive, one leads into

into another; wee go from ſtrength to ſtrength, from the ſtrength of one duty, we are made ſtrong to another; the bleſſing of one duty leaves ſupply behind it, to bring on another higher. God ſteps in on a ſudden and lifts up the ſoul, when the man is upon his knees. A man does beyond expectation, when hee humbly caſts himſelf upon the means; when a Chriſtian cannot do a divine duty, let him come as neer it as he can, and God ſteps in and makes it out. When a Chriſtian cannot give thanks, let him pray, and God will turn a ſpirit of prayer, into a ſpirit of praiſe. Some are diſcouraged from prayer, they can give thanks no better; I come ſtill as a Raven, meerly craving; why? Do ſo ſtill, 'tis not impoſſible to God to teach a Raven to ſing.

Finally, a man is at thankſgiving according to an inward ſecret aſſiſtance and concurrence, which no man can expreſſe: as the ſpirit helps in prayer, with ſighes and groans which cannot be expreſſed ſo in thankſgivings, with heart-liftings, and heart-raiſing and raviſhing which cannot be expreſſed. Sailers to Heaven finde ſometimes a current, as Sailers here below do in ſome voyages; when the ſoul lights of this, it ſails apace, whether it will or no, with no pain: there are ſecret whiſpers from above; bunches of the holy-Land, taſtes of the powers of the World to come; theſe are above all to raiſe the ſoul, and to ſet all a praiſing God: as the ſoul is brought neerer Heaven, this duty becomes naturall. I ſee ſome very thankfull, and yet very poor, ſcarce any thing without to make Muſick on; ſurely, they have a mighty advantage within; there is one windes up, blowes,

and

and breaks within, the instrument could never go, without any thing else, so, as it seems to do.

The fifteenth Sermon.

COLOS. 1. 11,12.

Giving thanks to the Father, [who hath made us meet] to be partakers of that inheritance of the Saints in light.

OUr way is mountainous, every word is wonderfull high; we need wonderfull aid to do well: I again beg your prayers; I prize them above all parts, to facilitate and felicitate my way, make me and your selves happy in them: make wings for me to ascend to Heaven, my Text and work lies all there. *Giving thanks to the Father, who hath made us meet to be partakers of the inheritance of the Saints in light.*

—*Who hath made us meet, ἱκανώσαντι* who hath made us *fit* or *sufficient*. *Idoneum facere*. Who hath [*made, &c. Vox creationis, terminus creandi est.* Tis a terme of Creation; *Grace is another Creation*: 'tis much out of nothing, much made from nothing, by nothing, but by him that is all. Giving thanks to the [Father] who hath [*made us meet, &c.*

* Creating and making *idem sonant*, see Gen. 5. 1. *Dott.*

The Image of God in *Adam* was a piece of the Creation, a peculiar, prime piece, 'tis noted so —*In the Image of God made he him, &c. Gen.* 5. 1. The Image of God was the result, the ultimate, the gloss, the glory of the whole piece; the furthest

reach

reach, the designe proposed, the top of creating art lay in this, *In the likenesse of God made he man, &c.* This prime piece was lost, deeply lost, generation will not reach it, regeneration only can: the result of generation is but mans image nakedly and no more: Gods image is a piece, that bears still upon Creation. Who hath [*made*] us meet.

One miserable Creature brings forth another; no Creature makes another good; Men of gifts, have not this gift: men of grace cannot make gracious; The skilfullest man cannot set another in Christ, he must be created in. *We are created in Christ Jesus unto good works, &c.* saith the Apostle. Men whose art and trading lies onely this way, to make gracious, yet these cannot; we are but instruments by whom men believe, but pipes through which grace is conveyed: the fountain open is Christ. He is the fountain of life; life, and the fountain thereof; spirits bubble and spring out of his bosome and blood. *Fountain,* 'tis a terme that notes no reception, because none known, is used by the holy Ghost, as *Melchisedeck*, to set forth a transcendent thing, a work immediately and only from God, as Creation was: so would the Apostle have this word sound in our ear, which is used in my Text, who hath *made* us meet, who alone (*i. e.*) hath done this, as he did things at first, *Cunctis patientibus*, every thing laying meerly passive, as the *Chaos* before him. 2.

The naturall spirit is still created; you give *Semen sanguinis & semen carnis*, but not *Semen spiritus*, the seed of flesh and blood, but not the seed of your souls, you bring nothing to this glorious work; not a stone, not a dust to our inmost 3.

room; God breaths the ſoul ſtill; if the naturall ſpirit, much more the divine, *the holy Spirit*; *Gives the holy Spirit to them that ask it.* Grace is anothether in breathing, another inſpiration, upon expiration, ſolemn requeſt as dead; an immediate Act from Gods own Mouth, as the firſt breathing of the ſoul was; not leaning to, or admitting of, any ſubordination or coordination. No Father hath grace but God, *Giving thanks to the* [*Father*] *who hath* [*made*] *me, &c.*

4 The way of grace is *via creationis*, the way of Creation. The ſpirit moves freely, abſolutely; firſt as it did when it moved upon the *Chaos*: It works not in reference to any preceding work or ſign of enducement, much leſſe ingagement: All are under ſin, dead; a *Chaos*, and *he quickens whom he will*: all inducement, is only from God and will. An out-room here below he would have, and he ſaid, *Let there be this, and let there be that, and it was ſo*; and this was the manner of raiſing it: ſo now, a room he wiil have here below, more inward from the noiſe of the World, and he ſaid *Ephata*, let this Window be opened, and let there be light, and 'tis ſo. Veſſels, he will have for this low room, and he makes them all himſelf, according to abſolute will; he *make* one to honour, &c. *Terminus creandi eſt*, 'tis a terme of Creation, Synonimicall with this in my Text, who hath *made* us meet, (*i.e.*) by his word, and of his own free will.

Media-gratiæ, ordinem creationis ſubeunt.

The means of grace have the order of Creation, ſtamp'd upon them: Chriſt the great wheel, that turns all other wheels of our ſalvation, *is made unto us*, what he is, and made of God.

—*Who*

—*Who of God is made unto us, wisedom, righteousnesse, &c.* 1 *Cor.* 1. 30. Christ is a full Sea in deed, but not a drop to us, but as made of God. So we are *made* able Ministers of the new Testament, not of the letter, but of the spirit. Could such a poor man as I, by speaking a while to the ear, turn the heart from sin to Christ, did not a creating blessing sit on my lips? Divine institutions have the formality of a Creation in them, because they have what they have, and do what they do, from supreme power only, above all cause and reason: Therefore are institutions and means of grace here, not so much as mentioned, only the *Father*, means are so beside likelyhood and reason, to so noble an end, as to make and fit souls for heaven. *Giving thanks to the* [*Father*] *who hath* [*made,*] *&c.* None else worthy to be so much as mention'd in this noble work.

Other meanes have their reason in them, as a cause.

Grace is a Creation, and 'tis such a Creation, there is *Creatio transiens, & continuans.* Grace is a continued Creation. *The Father works* [*hitherto*] *and I work*; he speaks of Gods working grace, under the motion of Creation, & in that very phrase, that we should call the working of grace a Creation. The Creation of the World ceased in so many dayes, and God rested from that labour, and doth still, but the Creation of grace lasts *hitherto*; tis the work of the Trinity to this day, without resting and how long yet further 'twil be, whether to the end of the externall Creation, I cannot say. The Word of God is a *lively Word*, it hath a spirit in it: this is the Work of the Trinity still, to put spirit into the word, to make living words, and so living souls. So the Works of God are *lively*

Creatio, & talis creatio.

Transiens.

workes; what Gods does, has a voice; the staffe, a voyce; all that God sayes, and does, all his words and works, they are made lively, that is, breathing and forming eternall life in man, by a transcendent concurrence of Father, Son, and holy Ghost; the first is here mention'd, to wit, the Father, the rest are to be understood, to wit, the Son and the holy Ghost; the works of the Trinity *ad extra*, are not to be divided. *Giving thanks to the* [*Father*] (*i.*) to Father, Son, and holy Ghost. Who hath [*made*] us meet, &c. Under this term *made*, the word of God, and works of God are meant as means, for he speaks in the foregoing Verse of sufferings which attend truth, which are all conducing to this noble end, to fit man for *God*. Grace, 'tis a new Creation; a Creation that makes old things passe away, things as old as the old Creation, and then things to become new. 'Tas destruction in it, and then erection and edification; it takes away, and then sets up; it destroyes sins, which are old things, as old as the devill, and then sets up grace; takes away the stone and then builds with flesh, this is the fashion and manner of building within: kills light, new love, this then makes a new: new the old man, and makes a new heart, a new Creature, a new man. Who hath [*made*] us, &c. (*i.*) who hath made us again, who hath made us anew.

Nova.

Grace is a hid Creation: 'tis *formatio secreta* —*our life is hid. Know'st thou the way of the spirit in man?* 'tis as the way of a Bird in the Air, 'tis as the way of the wind in the Earth, very unknown; 'tis meat to eat which the world knows not

Abscondita.

not of, no, which Christians know not of. One Christian doth not know what meat another Christian hath at his Table, nor how sweet; not what guests, nor how merry together: *I have meat to eat which* [*ye*] *know not of.* A Christian is bound in the spirit, and cannot see the girdle; raised high, and cannot see the hand; taught wisdom secretly, and like *Samuel*, cannot tell the voice; warmed, and cannot describe the fire; the soul as in Heaven, and yet in the body, and then whether in the body or out of the body, cannot tell. As there is killing without hand, so there is making alive without hand, without any seen, or to be discerned. Trees have their sap and seed in them; their sap and life is hid, it creeps up under the Bark, and puts out gloriously, but very secretly, and unexpressibly, beyond all demonstration: so is the way of grace, and the working of the spirit of God in man.

Invisibiles stellæ. A new name which none knows but he that hath it.

Grace is an internall Creation, it makes a new heart, and a new spirit: 'tis glory within, 'tis bones broken, not flesh, and set again and made glad: 'tis a heart prickt, wounded, and heal'd, not a head. Grace, 'tis the fore-skin of the heart taken away; a Jew inwardly: 'tis great hammering, and yet no noyse heard, 'tis so inwardly; a cry, but none heard in the streets, 'tis in such inrooms: 'tis not onely the hand without put forward, but the watch-wheels within, set right to the Sun. Grace, 'tis *Anima indivisibilis*, the soul broken all to pieces by supreme power, and curiously by the same power, set together again. Grace is glory within, a room of Royall repose private: 'tis Christ in the heart of the earth: the King-

Interna.

dom of God is within us. The words which Christ speaks, they are *spirit and life*, so are all his works, which now he works, they are *spirit and life* (i.) of life upon the spirit: he hath done all his works without door, all his work now is within, spirit upon spirit; not a work more should be wrought now, were it not to make influence upon the spirit. The ball and flesh of the eyes is made, all the work now is about the *pupilla*, the nerves and Christall faculties within to make it see well, and a far off, as far as Heaven.

Tota. Finally, grace is an universall Creation. In the first Creation all was good, so in the second, all is good, *all things are become new*. In the first, all was wonderfull good, good, good, very good; so all things in the new Creation are wonderfull good [behold] all things are become new, a new heart, a new tongue, a new joy, new hand, new foot, all new — *A new Creature*, not a new limb only; all new, all good, wonderfull good [behold] *All things are become new.* *Tob. tob.* The first Creation made the great World, all of it fit for Gods delight; the second, makes the little world so, all fit for Gods delight; it makes, one Christian, all Christians all over, fit to be partakers of an inheritance, the highest, the purest, the wonderfullest, — *In light who hath made us meet to be partakers of the inheritance of the Saints in light.*

Use. I can stand upon this point, and see double misery at many mens doors, plain. There is marring without, what making is there within? pulling down without, what setting up within? killing without, what making alive within? destruction without, what salvation within? God

is

is making bodies suitable to soule; temporall states sutable to spirituall, to make that within speak it self, in this without. Ah Lord! What totall ruine! What double, what damnable desolation, shall we see! Name, State, Body, all made like unto the soul, all marr'd, and ruin'd.

Sinners, your utter undoing time is come, you will have nothing to set up within, your shall have all pulld down without and within; you will not have your souls made better, you shall have soul and body, all made worse. A blinde, lame, ruin'd soul will content you, will a blinde, lame, ruin'd body content you too? you shall have this too; as much ruining, marring, desolating as you will; none of us will see our inward estate, till God write it out at large in our outward; *Englands* plague, every mans plague is in this. God hath driven a high calling of soul making, in this Land many a yeer: but no man hath regarded it; this hath thrust him upon body-marring, and spoling of all, sinners you look not to the cause of your misery. Every man complaines, he is undone, in this and that, why, O Plaintiff, is not thy soul undone? didst not thou play the Cavalier first, and spoild'st God, conscience, thy soul? Does not all lie ruinate within? have they not done so long? Is it much to thee that a few sheep, cattell and goods lie ruin'd, and wasted without, and is it not thought of by thee yet, what ruines are within? Why? thou shalt be more desolate, *most desolate*, mar'd quite, till thou better look after soul-making. You kill the spirit, kill your consciences, kill every good thought, and what looking after making

alive? Shall bad only live and do well? no, God will kill that too; you have kill'd all good, God will kill all bad; If you be set upon ruining, resolved upon ruining, God will resolve so too.

1. My great errand from the point in hand is, to souls ruined, and ruinous. The one will respect the wicked, the other the godly, and so we shall carry on, what we have to say. I will give you some principles demonstrative of a state ruined, and then of a state ruinous. The first principle demonstrative, of a state ruined, is this; *Not observing estate*: The dead heed nothing. Confusion, is every where, and no where: much and nothing; bad at any thing that is good; worst of all at observing it self: can abide no where, study no where, lest at home. Confusion hath eyes, but not in her head, they are in her heels, at the ends of the earth; —— *Eyes, but see not*: great parts, but of no thorow use; good parts, but bad still in their use. Let things go, as they will, as they can, this is confusions order: lets drive things as far as they'll go, have our will as long as we can, all go as 'twill at last: that's a ruin'd soul. Prosperous things observe themselves, lick themselves, moult themselves, cast their feathers, pick and set their feathers; things that decay and die, heed nothing, neither themselves, nor any else. A ruin'd soul lets all things run to ruine, looks to nothing, till all be lost.

2. Not observing estate, 2. *Not caring to do it*. A ruin'd soul is careless. A man broke and undone, cares not to cast up accounts. A ruin'd soul hath no eyes, no heart to good; nothing will stir the dead, *no eye pitied thee*, saith God; no eye? What, not

not the mans own? no, there are no bowels in a ruin'd ſoul, to it ſelf. *What ſhall I do to be ſaved?* There is not ſuch a heart panting to be heard, in a ruin'd ſoul. The heart is a ſtone, the man a dead dog, a *Nabal*, dead alive; others muſt move for his good, he has no heart; If *David* kill *Nabals* body, and God kill *Nabals* ſoul; ſo, if God plague *Pharaoh*, *Moſes* muſt pray, *Pharaoh* cannot; if *Elimas* be in the gall of bitterneſſe, *Paul* muſt pray, *Elimas* has no art, no heart to it. A ruin'd ſtate is man without a heart, a heart without God; no love to it ſelf as eternall.

3. *Troubled with truth, conſcience, friends, which call to ſelf obſervation.* A ruin'd ſoul hath no good principle, but many bad, if theſe would mak't up: 'tis not good, 'twill not be good, 'twill not bee tempted with the means: Chriſtians are Hypocrites; Preaching, prating fooliſhneſſe; Chriſtianity, preciſeneſſe; means of grace kick't at, if not ſuitable to humour. Selfe-will rules every ruin'd ſoul, and yet this is very froward: froward will, filthy affection, baſſ'd light, fleſh leading the ſpirit; doth ſo, ſhall do ſo, till both fall into the ditch, into hell: Ah Lord! Now all is ruin'd indeed! Can it ever be repaired? will hell ever give up her dead, to heaven? A ruin'd ſtate hath two infallible Characters, Pride, and Malice; theſe are the two black ſpots of a deadly plague in the heart; theſe are the lungs by which the old man breathes out it ſelf: theſe, the poiſon of the *Toad*, which ſpeak him infallibly.

4.

Theſe are principles demonſtrative of a ruin'd ſtate. I will now give you ſome principles demonſtrative, of a ſtate ruinous. *All is well yet*, I have

have many slips, as others have; but I got up again; fall often, but neck not broke yet; this is all the relief, That things are not past relief: this is a ruinous soul. Evidence is blurr'd, but the man can make a shift to reade a little, and that little is enough: halter about's neck, but not yet turn'd off: conscience charges home within, but judgements yet do not second home without, therefore all is well: this is a ruinous condition: house almost quite down, and the Land-lord thinks 'tis well, as long as any piece of the Foundation can bee found. A ruinous state is not affected with it self, but with utter ruine; if it can keep off there, 'tis well. A ruin'd soul can bear ruines, all that is dreaded is desolation, *Hell*: surely there is much of hell in this heart already, hee doth so only fear *Hell*, and as long as he keeps on thus; 'twill encrease. Scratching is nothing, wounding nothing, bleeding nothing, if it can bee stay'd, ere all be out. All bad to day, worse to morrow, all the relief that keeps up, is I hope not stark naught: I hope so too, but surely this is onward apace to it.

2. *All will be better*, though little or nothing done to better what's amisse: this is a second principle demonstrative, of a state ruinous. A ruinous soul is idle: his industry lies in shifts to evade, not in care to amend. Times will turn and be better, though the heart keep on as it was, and the man in his old pace. Something is in the view of sense, and this strongly cleaved to; what tender hearts fear, is but fear; he believes still what is neer hand, and shap'd by the lazie fancy: a ruin'd soul is sensuall, as long as he can see or feel, he

he is never without hope, though lust every hour baffle his light, and make a knowing man an evill doer, a man of light a walker in darkness. What a state is this? can any condition come worse then this, which this man is in? Hee can think of no bleeding, and yet his soul has scarce a drop of good blood left; of no misery, and yet scarce any can be more miserable, then hee is already; good still in his own eye, and yet still bad, and does nothing to amend. The punishment of neglect, is upon this man; when troubles were far off, he did nothing to prepare for them, now they are near, he is left to apprehend none; Justice is in this, that the man may eat the fruit of his way. A ruinous soul, grows still more ruinous; Justice hides opportunities, or denies stirrings to take them, for abuse of so many, that she may take folly naked, with a stinging rod.

Things are better with me yet, then with such a one. A ruinous soul compares himself with more ruinous; bad with worse, which is the way to be stark naught. One would think it sad relief to a Leper, to hear him say, I am not so all over Leprous yet, as such a one, when 'tis naturall to the disease, to rise to this upon every one. One would think it sad reliefe, for a man to say to himself, such a one is going to *Hell*, a little faster then I. A ruinous soul is base, he makes base, and not noble spirits his pattern, that he may keep on his way, to serve his lust. Hee goes as neer a down right worldling, a down right time server, as hee can; there is so much income to accomodate an engaged heart this way, over there is in nobility of spirit. A ruinous soul is a dunghill, kept from 3.

stinking

stinking in every ones nostrils, and that's all. When he begins to smell strong, the shift is, smell to such a one, he does this and that. A ruinous soul lives within the confines of *Hell*, to gain Earth: 'tis a piece much below his allowance; he will be judged with the World in this life, he will have a *Hell* here, —— *Scarce be saved, seems to come short* of eternall rest; he will be saved by fire; a fiery salvation, an hellish heaven, will bee to this man: he will be dragged by the heels, out of his baseness.

Having given these principles of discovery, attend to your charge. I charge you ruined and ruinous souls, with all the ruines of *England*. Yee desolate souls, yee have desolated a glorious Land; the cry of bloud and desolation is against you, what do you do to discharge your selves? Yee ruined, do you still lie weltering in your bloud, to procure more bloud? Yee ruinous, do yee mean to continue cold, luke-warm, and base still, till God spues us out all? The bloud of all be upon you: I wash my hands, from the bloud of every base soul. Know that you have a seasonable word, your misery sleeps not, which have made so many miserable, by your baseness. If you plead, you would be better if you could; why? God can make you better, Your will is your worst piece, and you think 'tis the best. You have no minde to be better; because to be better will not so well serve your turn: Had you had a will to be better, could you have rub'd along so base, till now? That judgement stares you in the Face?

Creating and making power hath but three hinderan-

hinderances, 1. *Unbelief.* 2. *Frowardnesse.* 3. *Bestiednesse*, it never fails else, to make any man meet to be partaker of the inheritance of the Saints in light. 1.

Creating power works in order to believing: as a man credits Christ, so he puts forth power to cast out devils; Christ will have the honour of judgement, ere he will make towards a man. Judge highly and honourably of Christ, and hee will visit you, and shew you what an arm hee hath, and how possible your state is to him. If you judge that he can make you clean, hee will honour your judgement and fulfill your Faith. Christ will be to you in action, what you make him in apprehension; not a dram of your faith shall fail you. If you believe that he can remove mountains, he will do it; that he can create a new heart, he will do it. Your faith puts you into a capacity of a Creation. Creation puts you into a capacity of any thing; what can be wanting, to him that stands, under the blessing of a creating power? 2.

Creating power works in order to submission. Stubbornesse gets nothing at Christs hands, but blows. A man must lay his soul at Christs feet, and let him do with it what hee will; that would be made happy by him. Pride is resisted; a pitifull condition must be pitifully laid open, and then bowels beat. *Son of David have mercy upon me*, and then saith Christ, *What wilt thou?* Any thing now. 3.

Finally, Creating power works in order to sense. A besotted soul abides so: hee is what hee is in conceit; he dies so: good opinion keeps him

him bad, leaves him so to death. The rich need nothing; they have nothing, to make them better. They have all, what needs a Creation? Making power is put forth upon extremity, sharp sense: *Men and brethren what shall I do?* Now Christ bestirs himself, and does something indeed; to make a miserable Creature happy, partaker of an inheritance.

The riches of the Saints is in this point, I will touch this and conclude. Your mercies do not generate, Generation kils, it carries away so much of the strength of the reines; they are created, creating power is omnipotent, everlasting; so it makes Christians mercies. *Generatio est limitatio; fertur ad quoddam tale, ad individuum tala.* Generation speaks limitation, it speaks restraint to such a *species*, to such kind of things, and no other. *Creatio est illimitatio fertur ad omnia.* Creation speaks, *illimitation*, boundlesse processe; you may have what you will, that stand under the blessing of this power. You stand in a capacity of all; what would you be, that creating power cannot raise you to? I am [*made*] *all things to all men*, sayes the Apostle; making power makes a generall Christian. [*Make*] *me to hear joy and gladnesse*, sayes the Psalmist. No blessing too big for making power, 'twill make joy and gladnesse in the most bleeding soul, *Heaven* in *Hell*.

The

The ſixteenth Sermon.

COL. 1. 12.

Giving thanks to the Father, who hath made [*us*] *meet to bee partakers of the inheritance of the Saints in light.*

OF power creating and making we have already ſpoken; the perſons to whom this is refer'd, is our next thing to conſider, who are noted in this term ἡμας *us*. Who hath made [*us*] meet, &c. *Love ſingles out her objects*; ſhe chooſes her breaſt and boſome to lie down in: ſhee does not wantonly and promiſcuouſly kiſſe as ſhe meets, but picks and chooſes and ſo embraces. —— *Who hath made* [*us meet, &c.* *Doct.*

Love works freely; Chriſt maks many; nothing makes him. The holy Ghoſt cannot be bought with money, he is in the gall of bitterneſſe, that thinks ſo. Nobility, no more then peaſantry; wiſdome, no more then folly to take Chriſt; hee embraces as many of one as t'other more; more poor then rich, more fooliſh then wiſe. His will is his pleaſure; therefore is will call'd often in Scripture the pleaſure of God. Whom he will, pleaſes: if't be a thief, an harlot, a Publican. Chriſt is a good fortune, but never catch't; full of beauty, but eyes none; full of wealth, but looks at none; of great inheritance, but looks not at dowry: hee marries where hee will; whom he will; whom he does, he makes; —— *Who hath made* [*us*] *meet.* 1.

Love

2. *Love works righteously*; mercy leaves room for Justice: shee can hold all in her Arms, but shee chooses but few, and leaves the rest to bee embrac'd, with more rough hands. The Sun shines as it can get room; in a little place it cannot bring in all its Raies, onely, one or two, some few, but in the open World, all. Christ hath his course now in an open World; *All are under sin*, hee may put forth all his beams and glories, and be righteous; here a beam of justice, and there a beam of mercy; hee may shine upon one part as upon *Sodom*, bloudily; upon another part as upon *Goshen*, blessedly. Christ is not necessitated to go about, and kisse all in this lower room as hee doth above; hee may kisse, or hee may kick; kick many and kisse a few, and come off righteously; hee may go killing and saving, making and marring through this Congregation, so as to leave the Apostles liberty for me, in speaking of you, —*Who hath made* [*us*] *meet, &c.*

3. *Love works very purely*; purity is choice, a Virgin is not for many. Pure love looks upon many, but chastly cleaves onely to one. Christ singles out a Spouse, and cleaves only to her. The Church singles out Christ, she is onely for him; Christ singles out a Church, he is onely for these: *My beloved is one*, this is the language of the Church, and this is the language of Christ, both electing in their love, and a few serves turn on both sides. The Churches love gathers into one breast; so doth Christs. Him and no other, sayes the Church; these and no other, saith Christ. The property of love is to be entire; to use many, but to choose but few—*Who hath made* [*us*] *meet, &c.*

Love

Love works strongly; she contracts her beams, that's her strength. The more contracted the Sun beames are, the stronger in heat. Love is love indeed, that loves but few, one of a Tribe, two of a City, *vi* of all *Coloss*; three or four poor persons, of such a great famous City, and all the rest left and lying under wrath. Running in many channels, breaks the strength and greatnesse of a stream; That love which runs common is nothing; Love, and upon the matter; no love; 'tis consistent with all misery, both here and hereafter. Speciall love works strongly; she travells to bring forth a a Heaven; a Heaven fit for man, and men fit for it; those wombs which bring forth great ones, bring forth but few. Multitude is made up in magnitude; a few Kings are considerable, to many thousands of inferiour men; one Kingdom is considerable to many manors; a few Saints, considerable to many wicked. Love travailes and works strongly; she brings forth Kings, Kingdoms, great things, and and therefore but few—*Who hath made us meet, &c.* 4.

Love worketh nobly; the channels are all earthly and base in which she runs here below, and therefore she runs but in few. Nobles will be intimate and frequent with Nobles, but with few others, with few that are low and base, onely with here and there one, that they have a minde to preferre. Tis so with Christ, he moves nobly; he is intimates with all the Nobility above, frequent with all those royall spirits, but he looks but upon few here below, here and there one, which hee hath a minde to advance. Christ doth not throw down himself, when he sets up

man; he ennobles himself in every thing, that goes forth from himself; he so makes great, as to make himself great; he advanceth men and advanceth himself, in such advancement: Christ doth so speak love, and work love, as to make all eccho to his own honour. Much amongst few, will hold its muchnesse, and they will confesse the donor noble, and their inheritance great; thus do these here in the Text, they admire love. ——*Giving thanks to the Father, who hath made* [*us*] *meet to be partakers of the inheritance of Saints in light.*

Love works hintingly. Christ doth so kisse and embrace, in this lower room where he comes, that it may be plainly discerned, that he is not a like pleased with all. The very going forth of mercy, speaks Justice to the wicked; she kisses one over anothers shoulder; is not that deadly hinting and damnably nodding to him that stands betweene? Love comes very neer a man, and yet steps over him and kisses the next: *Two grinding at a Mill, one taken and another left, two lying in one bed,* one taken and the other left; doth not this manner of loves working, speak wrath to standers by? Hath not mercy in its dispensation a tongue? A voice? Doth she not give a deadly cast and glote with her eye, that she is not pleased with all? That some shall die under a sleight? That she never means Heaven to this man nor that man, what ever they promise to themselves? Love smiles and goes close by one soul, and kisses another, why this very transient smile, is a deadly frown; 'tis a smile, and yet 'tis a deadly frown too, the soul past by should account so, and spell his death out of it. *Abels* offering accepted and

Cains

Caines not, this was to hint to *Cain* how things went in Gods breft, and it did ſo, but wrought deſperately. Chriſt in the ſame breath, in the ſame expreſſion can ſpeak conſolation and condemnation, life and death; life plainly, death noddingly; ſo he doth here in this form of expreſſing himſelf—*Who hath made* [*us* [*meet*, &c.

This point diſchargeth a broad ſide, againſt an error of the World. Every one thinks himſelf, in the favour of God. That wherein God is moſt curious, the World thinks he is moſt careleſſe: his love works very choicely, and they think it works very commonly. What man alive, but promiſes himſelf the love of God when he dies? What mans ſtate ſo bad, but he thinks 'twill end in Heaven? Ignorant ſouls make Heaven, the Boſome of God, the center of ſouls, that to which all ſouls, neceſſarily go, and can go no whither elſe. I am pain'd at the heart, to hear prophane mens opinions and their principles, reſpecting the love of Chriſt and their eternall eſtate. I will give you two or three of their principles, and ſpeak to them. *Uſe.*

They thrive in the World, therefore love hath given them her favor, and choſen out them to be the onely happy men, who ever be miſerable. 1.

Did not the Sun ſhine upon *Sodom*? Was not *Dives* a wealthy man? And yet where is he? Where is he? Was not *Tophet* prepared for the King? The things of this life are conſiſtent with death, with wrath. A man may lie in the boſome of the Creature, and in the boſome of the divell too, nothing more common. A full Table ſpeaks ſnares and death, as well as love. That man will

certainly choak his soul, that will not rise from his Table, to fetch an argument of Gods favour towards him.

2. *I am beloved of all men*: In this some bleſſe themſelves, as beloved of God.

Truth ſeldome gets ſo much favour: 'tis a ſtrange carriage, that will carry it with all. All men may ſpeak well, and God ſpeak ill of a man. All men love thee? Do Gods people love thee? There is a love of pity. *David* loved *Saul*, and yet *Saul* was not beloved of God. There is a love of relation. *David* loved *Abſalom*, yet *Abſalom* not beloved of God. Gods people may faſten love, where God will not. Gods people are weak, 'tis uſuall with them to faſten love, where God cannot. And as for the world, they love their own, they hug one another to death; what then canſt thou argue from hence, touching Gods favour to thee? I am not more jealous of any man then of him, that alleadges a generall approbation for his goodneſſe. The World gives no certificate to Saints, nor Saints give no certificate to the World; he that gets a certificate from both: Lord! What is he? A Saint? Or a worldling? Good or bad? Or made up between both? Common vote for goodneſſe, ſpeaks common goodneſſe commonly: ſeldome is this height, a height to argue ſpeciall love from.

3. Some men can go in, and fetch thee out an evidence of their eternall ſtate. *My conſcience is as clear and as good as any Mans, my heart is at reſt I thank God.*

The ſoul is corrupt, 'twill lie down with a lie. There is ſetling upon lees; this ſpeaks not love, but

but deadly hatred. When the strong man keeps the house, all is at peace. Some are quiet, because there is no grace to oppose corruption: the old man is quiet enough, if he may have what he will. The divell is as quiet as another Creature, if he be let alone, to rule all as he list's. There is *peace, peace*, and yet no peace: have you never heard of that? *They shall cry, peace, peace*, and yet no peace, no favour with God, but wrath burning, and judgement at the door. Peace may be in a sinners mouth, and wrath in Gods; peace may be in a sinners heart, and wrath in Gods heart, yea, when wrath is in Gods hand, and ready to cut him off. There is a peace of mans speaking, and a peace of Gods, speaking: — *When* [*they*] *shall cry peace, peace, peace*, meerely they, and not God; this *peace, peace*, this double peace, speaks double wrath.

Delusions are many, sinners look to your soules. This is certain, love elects: she goes forth with choice, not promiscuously: she makes some, not all, blessed. — *Who hath made* [*us*,] *&c.* Are ye amongst this number? Can ye say thus? Who hath made [*me*] meet, and [*me*] meet for Heaven. Every one thinks speciall love imbraceth him: Ile therefore give you the proprieties of an Electing love.

Vita. 1. *Its intwining*: Sun rayes generate: Sun rayes regenerate. Love is warming: heat makes life. The Love of God revealed, begets love in man: *We love him, because he loved us first.* God gives all great favours so, as to return to him naturally. Divine love shed abroad in the heart, carries the heart to God. *The spirit returnes to God that gave it*; the naturall spirit doth so at death, the holy

spirit doth so before death, all along even unto death. Gods Countenace where 'tis smiling, 'tis winning, where tis winning, 'tis drawing, where divine love is drawing, the soul is running to heaven. A favourite is much at Court, ever at the Kings elbow; Gods favourites are much with him, still bending Heaven-ward. Love is alwaies in her journey, towards her beloved; No bosome so sweet, as that from whence she came forth. Divine love, makes divine: it comes from Heaven, it carries to Heaven. *Chosen, are called*: Electing love hath a still, sweet, calling voice. This is the way saith love; and there is no way to this, saith the beloved. Grace ecchoes to God the giver. Wisedoms waies have the name for pleasantnesse, with a chosen soul.

2. *Vitringa.* *Love inflames; the Kingdom of Heaven suffereth violence, and the violent take it by force.* Infinite love, makes a kinde of infinite: it generates *simile. Love is as strong as death*, 'tis spoken of the love of the Spouse. The Husbands love is unexpressible strong, so is the Wives: Love, sets the soul for Heaven, with full suit: *All the heart, and all the might.* Electing love carries all captive to Christ: 'tis not to be expresst how strong love is, when made divine. That love that is set upon God, is the strongest of all, 't'as such a transcendent object, and such secret transcendent influence. No sinner loves sin, as a Christian loves Christ. Love is made from the object: no object so lovely, so soul-drawing out, as Christ is. No such rapture did *Solomons* soul ever make in the Creature, as in Christ; nothing is so drawing out of love, as Christ; the very vastnesse of the soul is suited in him:

him: how vastly doth the soul love, when fully suited? When every power of the soul, hath enough to take full hold hold on! *Thou hast put joy in my heart,* [*more*] *then they, when Corn and Wine and Oyl increased.* Gods Countenance drawes more out, more love, more joy, then Corn and Wine, then any thing can do, 'tis so fully soul answering. Electing love is a transcendent love, stronger then that which is born to all the Creation besides; so it makes a transcendent love, a love stronger to Christ then to any thing. My love is white and ruddy: fair, yea [*fairest*] *of ten thousand.* A man whom Christ loves, cannot see such another as Christ is: *As the Apple-Tree among the Trees of the Wood, so is my beloved among the Sonnes.*

Electing love is separating. I have chosen you [*out*] *of the world.* The body in the World, but the soul out of it, off of it, (*i. e.*) in esteem, all earthly things *dung*; stinking Earth: that which is taking to a carnall man, is stinking to a Christian. Earth is base, to a heavenly soul: thick clay, a load; yea the very flesh upon the back, a load to a divine spirit; life, this life, but a death. The best house here, but a groaning house. — *In this house we groan,* panting after another better built, *A house from Heaven.* Christ finds men lost in the Creature, but leaves them lost in himself. *I esteem all losse but Christ.* A choice person hath a choice affection, he can put no prize upon any thing, but Christ. A Christian is the worst bidder for the World, in the World. A *Judas* bids basely for Christ; a *Paul* bids basely for all, besides Christ; he bids nothing; he esteemes all dung, 3.

he prizes it at no rate, onely worthy of strong contempt. The glory of this world takes not a glorious soul. *I am crucified to the world, and the world to me.* *Paul* had nothiug of the world, nor cared for nothing: there was as little of the world in his heart, as in his hand; as little in his spirit, as in his purse. Divine love is very estranging from worldly things; knows nothing, no, no person after the flesh. A brother is nothing; a sister, a mother, nothing; Divine things, All: 'twas so with Christ, 'tis so with a Christian. All Christs children take after him.

Whether chosen of God, whether singl'd out by love now speak. Whom love hath not singled out, wrath now will. Justice hath no other Butt to shoot at, but a rejected soul. Mercy sets her children under her wing, Justice kills her children with death: ye rejected souls, what will ye do? The great Shepherd is separating between sheep and swine: Tares shall no longer stand amongst the Wheat; plucking up by the roots is come. Bleed under your condition, sinners; the quarrell at this day in the Land, is between Christ and rejected persons: there should not a stroke be struck more in the Land, were it not to cut off, that which is cast off. Every Souldier is Gods blood-hound; you will see wrath single out the stoutest Goat in the herd, and pull him by the throat; Justice drink the blood of every *Iudas*, and make *Filii perditionis*, *filii perditi*, the greatest men, in misery as deep as their merit: persons, cast off by God, cut off by man.

Justice is going once again, to give every *Cain* his mark. Not a rejected person thorow the

Land,

Land, but shall feel the power of Gods Wrath. Yee forlorn souls, what will yee do? Shall your sin finde you out? Will you go on in your sinne, till God make your rejection visible, and write your doom in your bloud, for posterity to read and tremble? Is it a small thing that you have lost your name and honour with men? Will you desperately lose your honour eternally with God? Yee Malignants, yee seed of the Serpent, you say you have but a life to lose, I say you have souls to lose. You say you will honour the King; so do, but honour God too, or else the King of Kings will crush you all.

Duty.

I conclude this point, with a word to Gods chosen ones; your Duty, your safety lies in this point. Love singles out her beloved — *who hath made* [*us*] *meet, &c.* You are of this little Number, admire love: This is the use made in the Text. *Give thanks to the Father, who hath made us meet, &c.* What knotty pieces hath God hewed, and made fit for himself! That Gods Love should center any where, but in himself, all the Creation should admire: that God will foul his hands, to mould and make up Earth for Heaven, for ever admire; mans love is all from motive, Gods love from none. God layes out cost on a dunghill, and makes it a stately Throne. Things which so move that we can see no spring, their very form set's us into admiration: Divine Love moves thus altogether; singles out, kisses, embraces, and no spring nor principle, but it self; loves, because it loves: can you reach this reason? No, why? Then admire and adore that love, that has your Souls in her Arms, to carry them to Heaven.

Your

Safety. Your safety is in this point. Whom Love hath singled out, wrath shall never wrong. The favour of God is a sufficient defence, against the frowns of the greatest man. Love is as tender to keep, as choice to take into protection: shee commands men, shee commands Angels, shee commands the whole Creation, to serve her beloved. A man ha's the Munition of Rocks, that is in the Arms of Christ. A Christian cannot object his sin, to turn off this consolation from him. Divine love began freely, it goes, on so; it chose out the man freely, it chooses out mercies for the man, freely. A man is Universally made, that is chosen out by God to be happy: hereafter, happy; here, happy: in every condition here, happy. Christ leaves none to the hazard of sins, or times: he secures his choice, as his own eternall felicity; he binds them up as *his Jewels*, sets the Righteous apart, *As for himself*.

All. Your safety, your All, is in this point. Tis your spring of supplies; 'tis a Fountain open. Free love is a *Canaan* of blessings, Milk and Honey *Flowing*. Free love, 'tis infinite mercy set to make you her Heir, to bestow all she hath upon you and yours. Would you have your selves blessed, the Kingdom blessed. Free love hath in it to do all: Free love hath a long Arm, and a full Hand; mercy for thousands, and from generation to generation.

The

The seventeenth Sermon.

Colos. 1. 12.

Giving thanks to the Father, who hath made us [meet] to be partakers of that inheritance of the Saints in light.

I Ove works freely; Christ chooses what persons he pleases to advance—*Who hath made us, &c.* Love works fully; *What persons Christ chuses to work upon, he makes thorow work in:* he renders them *meet, fit, sufficient* (the Originall word will bear all these) to be partakers of the Inheritance of the Saints, in light. *Doct.*

Sin hath it's fitting, and finishing, and then it brings forth its end. *Sin finished, brings forth death, &c.* The devill is a thorow-workman; where hee layes a foundation, hee raises up the building till all be fit for himself, and the man made meet and fit to be partaker of an inheritance, with the Wicked in darkness. Grace hath its finishing too; Christ is a thorow-workman; hee doth *thoroughly* purge his floor, and so takes Wheat into his Barn, He doth not take Wheat of his floor any way, carelesly, but curiously, purgedly, purgedly *thoroughly*, till it be fit to make fine bread for his own Table above. There is washing, and *washing thoroughly*; *Wash me thoroughly from mine iniquity*, saith *David*. *Thorow washing* onely, makes white and fit for heaven. So there is making, and making fit; age, and *full age*, fit age for the inheritance. and then the inheritance. *Who hath made us [fit] for the inheritance, &c.*

Of Perfection,

2.

Perfection, gives up to perfection; no abortives inherite. Things have their time, their use, then the fruition of their end. Nature goes out her time, to make fit for us: grace goes out her time, to make us fit for God. Apples grow, and they grow so long till so big, so yellow, so ruddy, and then wee gather them. Grace grows, and grows so long, to such a height, depth, breadth, and then is a Christian gathered as ripe fruit, fit for the Lord. A Christian lives so many dayes, and waits the working of so many things, and then his change comes from the working of all things here, to the bosome of God, and there rests.

Our heaven here, bears upon the fitnesse every of thing to us; our heaven hereafter, bears upon the fitnesse of every person to it.

Like things bosome one in another, the more like, the neerer still they draw to one another; *Homogenea* which are quite like, as Gold and gold, upon advantage of heat run quite one into another, incorporate, and become one body. The way and work of Christ is, To make full similitude between man and God, and when this is done, sets them in one anothers bosome for ever. Truth rises; when the Image of God is full drawn, then is the piece removed, and set in Gods dining-room. Christ sets no raw draughts in his up-room: he gives every piece its complement, that every piece may give its place, its full ornament, wherein lies a great part of heaven. We are transformed, and by transformation wee passe from glory to glory; from the glory of one measure, to the glory of a greater; from the glory of a greater, to the glory of the greatest measure, which is all glory, the inheritance here spoken of, which lies *in light*, in all glory. Our fitnesse to heaven, is our similitude to Christ; our similitude

to

to Christ is the successe of supreme powers, long and strong working, so much is founded here in these words of the Text — *Who hath* [*made*] *us, &c.* (*i*) who by much pains and long labour, hath made us like Christ, and so fit to live for ever with him.

Christ works here below, as a very generall knowing Agent. Hee knows what will suit and serve here, and what will suit and serve above. He knows the language they speak above, and their *Idiome* in that language; the habit they wear above, and the fashion exactly. He was made for us the good spie, of that *Canaan* to come, he knows all. Hee has a true light, and hee is true to it; hee knows the Law of the Land above, and works, and fits according to it; hee fits inhabitants to that holy Land. Christs motion in man, is according to the Will of God; he works by rule; the Law of the Countrey is his rule, which is this, *Without holinesse no man shall see God*, because without this, none fit for God. Christ is true to this Law, and true to his light, he will damne any man, rather then he shall transgresse this rule, and break into heaven, as unfit. Without his qualification, no man shall see God, that is, without such holinesse as renders fit, for such a holy place, and such a holy God.

Christ moves as a very curious Agent: he draws out Heaven in earth, and then is earth fit for Heaven. Hee draws out first in dust, small lines of that purity which is above, and when face comes to answer to face; then are they brought to kisse each other, to inherite each other; grace, Heaven; and Heaven, grace; made not to be distinguished, nor

nor separated no more, because made so like one another, and so fit for one another. Things in nature have their resemblance in art. What grows naturally above, is first made grow against nature here, by supreme power; and then transplanted. Christ is a very curious Artist, hee will draw out any thing, in any thing; he will draw to the life things above, in things here below, the noblest things above, in the basest things here below: in man which is the worst piece here below, to draw out any heavenly thing in, he can reach the most exactest pattern, and render them the one fit to the other, though his materialls to work upon, be very bad to make work with. None worse then Gentiles, and yet these here mention'd, as made fit for heaven.

6. Christ moves as a very sufficient agent; the propriety of the Word in my Text, carries mee to this —— *who hath made us fit or sufficient.* The exactest condition, that the exactest place or person can require, Christ can perform it. Himself is our sufficiency for heaven; and what place so high, so noble, that hee is not sufficient for? Hee moves *Modo devolvendi seipsum nobis*, by way of devolution of himself upon us, which makes absolute sufficiency, and full capacity of all above, if there were more blessednesse there, then there is. [*He*] *is the Lord our Righteousnesse.* What he is as Christ, what he is as Jesus, what he is as Prophet, Priest, King, he is ours: he makes it ours *actu transferendi*, and it goes above as ours. *Who hath made us* [*sufficient*] (i.) in himself, in his own sufficiency, which is absolute sufficiency. *Who hath made us* [*fit*] there is a double fitnesse to

to be understood in this term, a fitnesse to Christ, and a fitnesse in Christ, these may be distinguished, but not separated. Christ first pleaseth his own eye in us, and then pleaseth his Fathers eye concerning us, in himself: hee fulfills his own will in our sanctification, and then fulfills his Fathers will, in our justification; this makes absolute fitnesse, and sufficiency for Heaven. Our fitnesse to Christ, is but disposing Heaven-ward; our fitnesse in him, is compleating and absoluting for it. One act doth both these; faith fits to Christ, and leaves the soul fit in Christ, for his inheritance; and this the work of God, a piece of the Creation here mentioned. *Who hath* [*made*] *us sufficient*, (*i. e.*) absolutely sufficient. Christ moves as an unwearied Agent: Let the piece be never so knotty, hee never leaves working till it bee fit, sufficiently fit for the stateliest building. Christ works *quoad principium externum, & quoad principium internum*; according to an externall principle, and according to an internall principle which never tires; hee works according to office, and according to love. According to designed office, and this binders to fit and finish for Heaven. —— *He is the Author and finisher of our Faith*, and this by Office. Christ also works according to a proper principle in himself, to wit, love; which cannot bee quiet, nor leave off working, till every person fore-known, be fully fitted to love, and for love. Love is an untired principle in Christ, though not so in us; this makes him an *everlasting Father*, a worker as a Father without cessation, till children bee fit to bee taken home, to enjoy their inheritance,

inheritance, fit for him who took such a knowledge of them. Christ moves as an everlasting Father; hee layes out, and layes out: he's at cost and paine this yeer, next yeer, to give breeding, high breeding, suitable to fortune, and never leaves off, till the childe be fit for his inheritance; Christ is an everlasting Father, as well as a Prince of Peace; he has love, proper love in him, as well as proper duty and office devolv'd upon him, Office bindes to finish for heaven; love, more. I think 'tis proper to say, Christ moves more naturally then obligedly, to fit lost man for his eternall home. Bonds were voluntarily taken up, and taken up from love; love is the naturall motion of Christ, this works, and never leaves working, till the soul upon which it seizeth, be fit for heaven.

I am led by this point very seasonably, to ask you this question; Are you fit to die? Are you fit to live again? Are you prepared for heaven? you see how things go upon earth. The way of God is deadly; here's deadly doings here below. How do your souls stir about eternity? Sinners, What do you do? What will you do? God is giving to all what is fit for them. Sinners are yet asleep; Ah Lord! When will they awake? What a harvest will hell have in these bleeding times! What preparation for heaven do you see men make, more then they did! He that was filthy, is so still: Hee that was an earth-worm, is so, although God bee treading worms to death, and crumbling earth to dust. Though person and state lie open to death, yet no man mends his pace for life. What shall I think of such a Generation?

neration? My bowels rend, to look some of you in the face, to behold how like your selvs you still look and what a deadly visage your life still carries. What you were, you are; what men are now for sin, surely they shall be; Justice is at work to perpetuate misery to thousands: to harden *Pharaohs*, and then cut them off; to fit Vessels for wrath, & then fill them up with it, as full as they'l hold; so fit men for their place, and then send them thither apace.

Sinners, you hear all this, can you bear all this? do not your souls yet stirre? Are they not then white to harvest? fit to be cut off, by that sword of wrath, which is going about? An unstirred soul is fit for nothing but Justice; 'tis death in strength upon the soul; 'tis the soul in grave, and a stone roll'd upon the door. What you are fit for that you shall now have; Justice is commanded to go over the Land, and single out every wretch, and give him his own. I think there is scarce a sinner amongst us, but Justice ere it hath done with us, will make him eat of the fruit of his way. Doth not wrath make misery begirt us? Doth it not cut down drie trees every where? fuell fit for the fire, doth she not set a fire, and cast them into everlasting burning? And yet are not your souls a fire, to be fit for Heaven: such whose souls stir not now, there is just cause to fear, that they are left as fit fuell for wrath.

I will give you the properties of a man fitted for wrath. The first is *obduration*. A stone is fitted to descend; 'tis its property to bear downward. Hardnesse makes fitnesse to judgement. The way to *Hell* is, from burning to burning; from

1. *Obduratio*

from a seared conscience to a damn'd soul. Justice blasts the soul in the body, ere it burns it out. A fitted soul for wrath, 'tis one with his Eyes out, 'tis one that can see no evill making towards him, although himself very evill: one that cannot see Justice though very visible, nor sin though very palpable. Justice works within, and then without; she spends her self most fiercely within, her last and least breathings and blastings are without; she first puts out a mans eyes, with the sin he loves, and then comes as a snare against the sinner. *I sit as a Queen and shall see no evill*, and yet this *Queen* a *Queen*, and very evill: that's a Swans song before death; now is the soul fit for Justice and wrath, and never so fit as now. When a sinner sings a *requiem*, soul take thine ease, he is fit for, yea, very neer to, wrath. — *This night* saith Christ in such a case, *they shall take away thy soul.* A man hath sinned himself to Hell-door, which hath sinned his soul blind and secure.* Setling upon the lees, and judiciary visitation, they are joyned both together, as neer Neighbours, and as belonging to one thing, and this by resolute will [*I will*] *visit those that are setled upon their lees*, Wrath is comming towards you, yee blind souls: do yee see it? no; There is none. Why therefore 'twill certainly come; you are the onely persons fit to be visited, [*I will*] visite those which are setled upon their lees, whom ever I passe by. A horses eyes out, and the next work he is fit for, is grinding. Justice sets sinners to grinding their own souls, when they cannot see their own sins. Wrath certainly, will not suffer that man to live long, which hath kill'd his soul with sin.

*A man is fitted for wrath indeed, when he stands at Hell-door, ready to goe in.

A ſecond property of a man fitted for wrath, is this, alienation. No, bleſſed fellowſhip, ſpeaks ſeparation to wrath. A King calls home his Ambaſſadours, when he means War, and judges a Kingdom fit for nothing, but the Sword. Caſting off, fits to cutting off. The ſpirit of God departs, when the man is rejected. Alienation is great ſtill, before deſolation. *Saul* ſhall have no anſwer no where, no whiſpering from any but from Hell, when given up as only fit for that place. Light hath no fellowſhip with darkneſſe; but when 'twill have nothing to do with darkneſſe, to make it light, the ſtate is deſperate, 'tis a ſigne that the ſoul is fitted for utter darkneſſe. There are but two ſteps to death: the firſt is this; The ſinner ſayes he will have no fellowſhip with God: the ſecond is; God ſayes he ſhall have none. Now is the ſinner judged; how fit for hell then, now judge yee; execution only is wanting, and the devill is not uſually backward, to diſcharge his office; the man is upon the gallows, he wants but turning off; how things may turn, whether Chriſt will put in and beg the mans life, here lies the caſe, and depends wholly upon Chriſts Will. What fellowſhip your ſouls have with God, I know not; whether God ſay any thing, or nothing; whether inſtruction with ſtrong hand, be come to inſtruction with weak hand, by reaſon of your ſtrong luſts: whether your inſtruction with weak hand, be not come to inſtruction with no hand, but bare blows for your baſeneſſe: whether all whiſperings be not laid aſide, and whiſpering turn'd into whipping, this would be lookt well into; for it ſpeaks very

Alienatio.

ominously for eternitie. Love or hatred cannot be guessed at, by things without, but by Gods dealings within, they may shrewdly be guessed at.

3. *Profanatio.*

Profaneness is a third propertie, of a man fitted to wrath. Profaneness is the badge of an *Esau*: wickedness speaks out a cursed soul. To what Country a man belongs, you may understand by his language, whether to *Spain*, *France*, or the like. *Hell* hath its openings, as Heaven hath; when *hell* opens in a mans mouth, what needs any further enquiry, What Country man Sir? To what place do you belong? A man moulded and shaped for wrath, may be read in his face: Death though it cease within, yet it shewes it self in the very superficies without. You have such a common speech, *One may see death in that mans face.* A mans life is, in reference to his eternall estate, as his face is in reference to his temporall, 'tis *Index animi*, *index futuri*, *index eterni*. A mans life foretells his end. What course any man leads, broadly speaks what such a man is, what he will be for felicity or misery. An a man be in the broad way, he may prophesie where 'twill end, and to what inheritance he shall come, whether to light, or darkness. I know not what lives you lead; Christ does, and you should. Let them be led how they will, you may spell Heaven or Hell out of them. Life is but an expression of the frame of the spirit; 'tis but motion according to such wheels, and such a spring within. If you will know of what frame, or what *make* your souls are, and to what fitted; view your lives. Your souls breath out themselves, in your lives; and they breath out themselves

selves in the bosome of God, or the devill; into whose bosome you breath your souls in life, into that bosome you will certainly breath them in death. As you find your state now, move. To fit for Heaven is no trifle, your eternall estate depends upon't. To fit for Heaven is not arbitrary; you cannot come there without it. To fit for Heaven is not easie, the making power of God must go to it. Sinners why doe you put off this work as a trifle? And why doe you put it off till death? That man would never be holy if he could shift it, that will not be holy till he dye. He would never have to doe with Christ if he could shun him, that will not seek acquaintance with him till he must leave this World. When death is fitting the soul for *hell*, then the soul sets about to fit it self, for *heaven*. Ah Lord, that ever this man had a soul, that damnes it himself! Wrath doth usually crosse and curse this folly; men are surprised in body, or surprised in soul; no strength, or no heart, and so dye in their sin.

Fitting grace for *Heaven* hath its means, hath its season, hath its course, and then hath its blessed end; I will touch these a little. *'Tis hath its means.* Will you be fitted for heaven, ye wicked souls, and use no means? 'Tis common to the worst men, to cast their souls upon a miracle for salvation, and not upon means. God fits by his Word, they'll hear none: God fits by Prayer, they'll use none: God fits by his People, and they care for none: holy Ordinances sleighted, and yet the holy Land promised. Ah Lord! Are not these souls mad? to conclude the end, and exclude the means? These men wil die in presumption, or else I dare die for them. 1.

2. *'T' as its season:* Earthen vessels have their season, for molding and shaping to such a form, and to such an use. All times of the yeer are not seasonable for such a purpose. Salvation hath its day: the Sun stands not still, 'tis coming towards a man for so many hours, and then goes away from him as fast. Fitting seasons for heaven, are transient: sleighted, and eternally hid from a mans eyes. *O that thou hadst known in this thy day, &c. But now they are hid.* Love passions are strong, but no fire cools so fast as this, when abused, nor so hard to be kindled againe, when out. God knocks, and if no opening, away to others that will. He comes to a mans house, and proclaimes peace, if peace be not regarded, he departs with a witnesse, leaves the dust of his feet behind him, to testifie what a base earthy heart 'twas, that rejected him.

3. Fitting grace for heaven, *hath its course,* Physick has its course, to fit the body for health; malignities are not carried away presently. Bad spirits abounding, require sweating, and sweating again. The great Physition hath his course, prescription upon prescription, *line upon line.* All is not done of an hour, to make the soul fit for blessednesse, for ever. Grace conflicts with corruption long ere it can get the victory, and render the soul fit for heaven. Some sinners will never be fit for heaven, because they cannot bear a fitting course. Sorrow for sin, spending; the pain of conscience, killing: bleeding till binding up from Christ comes, utterly consuming, not to be thought of: if these men can fit themselves for heaven, 'tis well; they will never be made fit by Christ,

Chriſt, they are ſo idle headed, and wilful hearted.

Finally, after grace hath had its fitting courſe, then it has the *fruition of its end*; a fit ſoul expires into heaven: the ſoul fit for heaven, ſtayes not long thence. The ſpirit ſayes come, when fit: the Bride ſayes *come*, when fit: a fitted ſoul for heaven, is a panting ſoul for heaven, and Chriſt a panting husband for this Spouſe. Grace hath its diſtinct property at every height; when at full height, and fit to be diſſolved, it deſires diſſolution, and diſſolution is granted, as a *medium* to its *ultimate* form, which makes the perfection of a thing. A Chriſtian is perfect when fit for heaven; his grace is perfect, when in heaven. 4.

Chriſtians, I have ſomething to ſay to you from this Point, and then I give it up, and get gone. 'Tis many a good ſouls panting often, *O that I were fit for heaven.* Why? Chriſt makes ſo: He works at ſuch a height, as at which thy heart bends. The bending of thy heart to ſuch a height in grace, is a prevenient diſpoſition to it, 'tis the work thou wouldeſt, begun; and well onward to finiſhing. Such a panting ſoule will be fit for heaven, and caught up into *heaven*, ere he's aware. When the ſoul is pitched upon ſuch a Noble height, Chriſt hath taken it into his hand to make it ſo high. Strong deſires are glimmerings of Sun-riſing.

I would have no ſoul ſad, that pants after much grace, Certainly the Sun is riſen very high in this ſoul already, 'twill be at the Meridian apace; *heaven* is not farre off that ſoul, which longs to be fit for it. When Chriſt once began to pray, *Father glorifie me with thine owne Self, with the*

glory which I had with thee, before the world was; glory though so great was not farre off. When the poor man would beleeve, the spirit of Faith was neer, and the next words are Faith, and no more words of unbelief, *If thou canst do this, if thou canst doe that*, heard. There is no design to become fit for heaven, like bringing a mans soul into a passion this way. Divine passion makes strong compassion. Christ does not quench smoaking Flax: does he quench flaming flax? Panting to be fit to live in Heaven, where so much holinesse is, to live in the presence of God who is all holinesse, this is flaming Flax. The fire goes as high as heaven: Heaven will open wide, to such a heavenly heart. The soul would have a sute to wear in the Country, which will serve at Court; a sute on Earth, which will become it in Heaven: this is Flaming Flax. Grace is never checked in its growth by God, but embraced most, when it ascends highest. God meets a Prodigall, and kisses him; doth he not meet a dear child, which is almost come quite home to his Fathers house, and kisse and feast him? A soul that pants to be fit for Heaven, is crope up to Heaven door, certainly Christ will welcome this soul, and let him into his desire.

Thou panteſt to be made fit for heaven, why? Thou art fit *Who* [*hath*] *made us* [*fit*,] *&c.* These are said to be fit for heaven by the Apostle, and yet pray'd for by him, as yet wanting much grace. There's a *fundamentall fitnesse, and a complementall fitnesse* for heaven. The lowest dram of true grace, gives a fundamentall fitnesse for heaven. A weak hand of Faith on Christ, will

save

ſave a man from drowning: a ſpark of fire will aſcend to heaven, as truly as a flame, though not ſo ſtrongly. That there is any ſpark in the ſoul to byas it heavenward, we ſhould bleſſe God, and blow the ſpark by Prayer, this is the way to have more.

A complementall fitneſſe is, when there is a double Teſtimony that all is ours; from Gods ſpirit, and our own: when the ſoul is ſealed with this double ſeal, to the day of Redemption. When Faith is ſtrong, love ſtrong, experience much, joy much, unſpeakable and full of glory, then is the ſoul complementally fit (*i. e.*) fully fit for glory. This ſhould be ſtriven unto, becauſe it makes large entrance: but the ſoul ſhould not torture it ſelf, that it cannot with any pains, yet attain ſo high. Some have Heaven here; ſuch are fit for Heaven indeed, as carry Heaven ſtill about with them: 'tis but out of one Heaven into another with theſe. Others are made fit for heaven in hel, and come as out of hel to heaven, and yet this is great mercy too and every poor low-grac'd ſoul, ſhould ſay ſo.

Let theſe things ſettle weak ſouls, baniſh bad objections, and make your fitneſſe for heaven in that meaſure which it is, your conſolation in theſe miſerable times; Swords, Guns, Weapons of Warre, may wound, lame, and unfit you for earth, but let this comfort you, you are ſtill fit for heaven. Lame legs, cut arms, bleeding bodies, and holy ſouls, will go to heaven well enough: poor, blind, lame, halt, are moſt the gueſts that come there. Chriſt had bloody uſage from baſe wretches as we have now, Spears thruſt in his ſides, deep wounds, ſo deep, as to let out all his blood,

and

and yet not any of his fitneſſe for heaven. Should be enough to us all, in theſe bad times, that a manſion is prepared for us, and we for it, where all loſſe will be turned into gain; where loſt legs, and loſt arms, and loſt eſtates, will meet their right owners again, and glory in over and above.

The Seventeenth Sermon.

Colloss. 1. 12.

Giving thanks to the Father, who hath made us meet to be [partakers] of the inheritance of Saints, in light.

To be partakers] of the inheritance &c. Thus read, 'tis interpretation, not ſtrict tranſlation; yet poſſibly I may make iſſue both waies, for your ſakes, both as you read it, and as 'tis to be read in the originall. The text *verbatim* runs thus—*fit to a part, or portion of a lot of Saints in light.* 'Tis phraſed in alluſion to *Canaan*, where the people of God had their part and portion, and this by lot, by an immediate providence, and by no humane art, by the ſpeciall bleſſing and diſpoſing hand of God, and by no merit or means of their own. The phraſe notes top favours, gallant mercies, diſpenſations full of love, all love, all love to all eternity.

Doct. Participatio ſacra, eſt cōmunicatio totius.

The higheſt mercies are communicable: Heaven, all that is in Heaven, diſtributive; diſtributive to men like our ſelvs—*Partakers of the inheritance.*

Love is bountifull, ſhe gives all, mercy empties her ſelf upon her children: ſhe empties her pockets,

kets, ſhe empties Cloſets, Cabinets, Jewels of price, Jewels of glory, of eternall glory, are given away to her favorites. *Having given us Chriſt, will he not with him give us* [*all things?* Love gives all: Chriſt and all that Chriſt hath. The Apoſtle argues *a majori ad minus.* Chriſt is a greater gift then Heaven, and yet he is made communicable, and communicable to man, to *us*; therefore no marvell that heaven is. *Having given us Chriſt, &c.* Love will make her heart bloud commuicable, which is more then making heart Jewels communicable: Chriſts giving of himſelf, is more then giving any thing without himſelf, more then the giving of Heaven and Earth to man. Heaven is not noted in Scripture, as the height of Chriſts love, but himſelf; what himſelf is, and what he puts himſelf unto. *His own ſelf*] *bare our ſins, on his body, &c.* 1 *Peter* 2. 24. *And to be with* [Chriſt] *is beſt of all.* Tis not ſaid, to be in heaven is beſt of all. The accent of love is faſtened upon Chriſt himſelf, and not upon any thing elſe. Chriſt himſelf is ſtill noted as a greater communication of love, then Heaven or Earth, or any thing beſides him. Love opens her purſe to her beloved, yea ſhee opens her boſome. and ſets her beloved there; Heaven is in Chriſts † boſome, and Chriſt opens this to his, he makes this communicable.—*Partakers of the inheritance, &c.*

Sacred Communication, is to make ſuitable demonſtration, of infinite love. Great love is not ſuitably expreſſed, by ſmall things. * Springs make Chanells, Streams, Rivers, ſuitable to their ſtrength; they make their rent without, ſuitable to

† *Abrahams* boſome is but alluding, to the felicity that is, where Chriſt unboſometh himſelfe to Saints.

2. *Cõmunicatio ſacra eſt ad demonſtrandum Cõmunicantem.*

* *Magna parvis minima exprimuntur.*

to their bubling within, under ground. Heaven is but a ſuitable expreſſion, of the love of a God: 'tis but a ſtreame ſuitable, to ſuch a fountain: but beams ſuitable, to ſuch a Sun. Heaven is but legible writing out, of infinite love. Were not heaven made communicable, infinite love would be but half expreſſed, 'twould have no ſuitable demonſtration, 'twould be far more in it ſelf, then known to us. 'Tis with Chriſt here in this world, as 'tis with a Chriſtian, a Chriſtians fortune here, doth not ſuite his titles; called a King, and has nothing. Now are we the Sons of God, *but does not appear what we ſhall be.* Why we ſhall be but the Sons of God, his meaning is, that now title and revenew do not agree, nothing in poſſeſſion that ſpeaks out the Son of a God, the Son of a King; ſtate and title, doe not fitly and fully expreſſe one another: ſo 'tis with Chriſt now his love and his expreſſion of it, are ſhort one of another: many expreſſions of love are made here, but they all expreſſe it but brokenly. Heaven will ſpeak out an infinite love; 'twill demonſtrate it to the life, to all the ſenſes at once, which is ſuch a demonſtration of a thing, as here man cannot make of any thing. There a man ſhall have the advantage of all ſenſes together, to fathome infinite love: he ſhall hear it, ſee it, taſte it, &c. He ſhall ſee the Fountaine where and how it riſeth; the Ocean how vaſt it ſpreads, and how broad it bears. Chriſt demonſtrates infinite love fully, fitly, therefore is heaven made communicable to poore Earthen creatures —— *partakers of the inheritance, &c.*

Sacred

Sacred participation is to make soul satisfaction. Every thing lesse then heaven, is too little to satisfie the soul —— *All is vanity, &c.* Put all things on this side heaven together, and all is empty (*i.e.*) in reference to the vast partaking spirit of man; it swallowes and swallowes the whole Creation, and makes nothing of all; participation of Earth, of all the Earth, will not satisfie, heaven must come in too; or else the soul like the Dove, remaines utterly restlesse, and cries like the grave, *Give, Give.* There is excesse in the Creature, but not proper filling. *Be not drunken with Wine wherin is* [*excesse*] *but be* [*filled*] *with the spirit:* 'tis one *spirit*, that filleth another. Abundance of earthly things may make excesse, and turn the soul into sin, but participation of fulnesse in God, is that which gives the soul its felicity in 'its selfe, and this is in Heaven. Absolute fulnesse is in heaven, and this maketh absolute content, therefore is our participation here, still reaching after more, then can be had here. All that is dispensed in way of inferiour ordinance, makes but tasting and longing, and does but put on appetite to a full meal. Heaven is Gods supreme ordinance, to give the soul satisfaction. * Other ordinances bring in the soul but drops, and therefore it still thirsts; this supreame ordinance brings in the Ocean: the soul in this ordinance is swallowed up, * it can breath nothing but blessing, as seeing, feeling, hearing, tasting nothing else.

3. *Communicatus est adimplendum subjectum cui communicatur.*

**Participando.*

* 'Tis Gods letting forth of all, to things without him.

Cõmunicatio est ad placitum communicantis.

Sacred participation is made according to Christs will. The pleasure of the King is, that we should sit at his table, that we should dip our morsels

sels in the same dish with him, eat as he does, drink as he does, wear and fare to all eternity as he doth: *Father, I will that those whom thou hast given me, be with me where I am, that they may behold the glory which thou hast given me, Ioh.* 17. 24. Christ would not be in heaven alone, to eat his morsels alone; his pleasure is in choice company, though not in any: [*I will*] *that* [*those*] *which thou hast given, be with me.* The pleasure of Christ, is the spring of favours, as high as this rises, a Christian rises, necessarily. The naturall Son may have what he will, for the adopted Son; the Will of Christ, is the rule of Communication: all is his to make gifts to his favorites, as great as he will. *These have continued with me in my temptation, these* [*shall*] *sit on Thrones*, the pleasure of Christ *Thrones* us; heavens us. Heaven riseth out of Christs brest. It comes out of the belly of divine will. Participation is to suite will, will is infinite vast, therefore is Heaven communicable. Great persons do great things, to satisfie their will.

Communication is according to obligation.

Participation is proportion'd to Promise: no lesse then the Land flowing with milk and honey, is promised. Heaven is but little enough, to fulfill truth, to pay debts. Christ hath been so free of his promise, that all he has will but make it good, & render him just. He hath engaged his own honour, his own inheritance, all below, yea all that he has above, upon poor termes, but upon our service, which is more disservice, more sin then service at best. *If any man serve me, let him follow me; and where I am, there shall my servant be, John* 12. 26. We are by promise to have

have as much wages as Chriſt, to receive as great pay, though not in ſo great command, and though but common Souldiers, and he a Captain, yet all that ſerve under him, are to have as he has, a houſe full of ſilver and gold, yea, a houſe *not made with hands*, a very vaſt houſe; a houſe full, a heaven full of Jewels. Communication is according unto obligation, debts muſt be paid, although never ſo great. Mercy never dies in debt to Juſtice; every man ſhall partake of as much, as fit for and promiſed to him, although Chriſt himſelf hath no more.

Communication is according to inſtigation ſometimes.

Participation is proportioned ſometimes according to merit. Gods giving, is according to Chriſts deſerving, not according to ours: the beſt of us ſhould partake of hell, and not of heaven, if we had our deſerts. Heaven is great, and yet leſſe then Chriſts merit, and therfore God himſelf is propoſed as a Saints portion, and Chriſts purchaſe; *The Lord is my portion*, he doth not ſay heaven. The Lord which made heaven, and can make more heavens, yea, is more then all heavens, upon a glote of whoſe eye, upon a caſt of whoſe countenance, ſtands heaven and hell; he is my portion. He is ſo in whom I whyve in Chriſt, by his merit. Participation is proportioned to merit; merit is vaſt, it challenges heaven; more, God himſelf. Chriſts merits make God ours, the holy Ghoſt ours, what God is in himſelf, ours; which is the heaven of heavens, that which makes heaven, heaven. Chriſts blood is of more worth then heaven: it bought heaven and earth too of exact Juſtice, not for yeers, or for lives, but the fee ſimple for all eternity. We receive

as

as God gives, God gives as Christ merits, and mediates: heaven comes out of Christs wounds to us: heaven comes out of hell to fallen man. Christs descension to hell, makes our ascension to heaven; we are partakers of glory by his shame and misery—*By his stripes we are healed &c.* By his hell, we are heaven'd. We inherite not hereditarily, but made heirs, and so partake. Our participation of glory, is a made participation, made out of merit; merit is vast, therefore is our participation so vast as heaven—*partakers of the inheritance.*

Use. Is't a time of losse? 'tis a time of reception *equivalent.* God is more giving, then taking away: is not heaven more then you have lost upon earth? heaven is communicable, and yet you complain, What shall you doe for house? What shall you doe for land? for enough for you and yours? all is gone. What? is heaven gone? then all is gone indeed. God shuts one hand, that we may look to the other, which is open with greater and better things. Mens eyes are not opened, by the dealings of God; men learn not instruction, though God whips to teach; that's your undoing, not what you have lost, though never so much, for heaven would make up that wel enough. God *takes* away in earthly things, that we may consider and see, wherein he is a greater giver, do ye make this use of your losse? A man loses much, when he loseth a state on earth, and loseth with it a heart to look after a state in Heaven: when losses and crosses kill affection Heaven-ward, *all* is gone indeed: gone without hope of recovery.

Do not the streaks of God make you look to him?

him? Why? then you will be smitten again. *Jobs* messengers shall come one after another, and tell you of the losse of all, to see if that will save all. Divine rods are ordered to second one another, till the soul be as high as it should bee, or as low as it must be: as high as Heaven, or as low as hell. I would sinners did consider the scope of Gods dealings now, and what is before them. Heaven and hell is before you now, you may be partakers of which you will. Heaven is communicable, hell is communicable, one in one hand of God, 'tother is in 'tother. Which way any great mans vein lies, you observe him. Gods vein lies in giving of great things, great mercy or great misery; he gives no lesse then heaven or hell to every man: he makes every man partake of one or 'tother. Sinners, as you love your souls consider this.

Communicatio plena.

Wrath works, as love is abused: justice riseth high, when high favours are sleighted. *All is communicable*: 'twill break the neck of all, which make not use of this; mans spirit must work, as Gods doth: when one is open to give, 'tother must be to receive. Bounty presupposes a ready receiver: who is backward to take great things? and yet who is not backward to go to Heaven? Heaven is wholly communicable, and yet sinners are wholly careless of it. Not a peny in heaven, but 'tmay be yours, and yet what heaps of treasure are there? Ah Lord, what wealthy persons might sinners be, and will not! Only their will keeps them poor; *Paul* yours, *Apollo* yours, all yours, all is communicable, heaven and earth: the earth, and the fulnesse of it;

so heaven, and the fulnesse of it; not a room, not a walk in heaven, but 'tis common for all the inhabitants: not a dish, but every ones hand is in it together: many hands in a dish, is all the feeding above. Not a delightfull tune above, but every ones heart is set to it: not a beam in the Sun above, but every ones eye is fixed upon't: not a flower in Christs bosom, but a smell to it: not a secret, but revealed to all. All that hath lain hid for this many thousand yeers, almost from all here below, there 'tis known to all; they above know, as they are known; such great mercy, such full mercy, rejected, what great misery, what full misery, will it make? Justice swells, as sinners kick mercy: such a Heaven sleighted, makes such a hell. Hell, 'tis but Justice working suitable, to the abuse of so much mercy, as may be had in heaven, and the soul would not.

Communicatio libera. *Heaven is freely communicable*, and yet sinners have no heart to it. Heaven may be had for nothing, neither for money, nor money worth, only for making fit for it, and this too wholly at anothers pains and cost, and yet sinners have no heart to it. Christ gives much, but takes nothing: mercy, is all mercy; mercy, is all free; as 'tis laid out all in an inheritance, and lies all round together above, 'tis all free. Love in its utmost dimensions, in its heights and depths, as it passes knowledge, as it makes a haven, yet it keeps its own essentiall property; 'tis love, and but love: heaven is nothing else, but *a bed of love*: all delights free. There is nothing in heaven bought, nor paid for by us, of all the costly things that are there. There are Jewels about the inhabitants

bitants necks, such as the world never saw, and yet not one bought by the wearer and owner: all given freely. You have not seen such an inheritance for nothing, as Heaven is. There be things which cost infinite dear, and yet done away for nothing. A man may see that which eye never saw, and hear that which ear never heard, for nothing. God lays out much, but looks for no return: his greatest favours go for acceptation. Participation of purchase, is pay for purchase: an men will but go to heaven, the place shall cost them nothing, though fit for a Prince. All Gods motion is free; his blessed motion for a time, free; his blessed motion for eternity, free. As God makes heaven, he works for nothing: as he makes fit for heaven, he works for nothing: for his greatest laying out, he sets down nothing; at heaven doors he sets no bill, what rent and fine, though there be not such a House of State again in the world. God keeps open house below, and above too: the best dainties, and yet no reckoning brought in; nothing to be paid, no, nothings expected. There is no thought of heart, what this dish might have yeelded, and what that precious odour might have been sold for. Heaven goes freely free, *gratissimè gratuitò*. Heaven given, and not a thought against it: all the riches of a God laid down at mans foot, and all the heart of God too, with it; and all the panting above, is, O that all may not be trod upon. Ah sinners, what a damnation will this make, to set one foot upon heaven, and t'other foot upon Gods heart! To trample all his, yea, and all him too, in the dirt!

heaven, and his heart too, to hold your ſin?

Communicatio univerſalis.

Heaven is univerſally communicable: from Eaſt, Weſt, North, South, many come and ſit down, in the Kingdom of heaven. Strangers may dwell in the holy Land; Gentiles, as well as Jews. Of all Nations, Kindreds, Tongues, may live together above, and be ſpoken unto, in their own language, yea, underſtand one another plainly. Variety of language, excludes not heaven, confounds not heaven. All above, are intuitively underſtanding: men are as the Angels of God, in the Reſurrection. *Oh every one that thirſts*, come in; that's the bill, that is ſet upon heaven door: did ye never ſtand ſtill and reade it, ſinners? Heaven gate is open to all that knock, but fools, fooliſh Virgins, fooliſh ſouls, which have nothing in them, nor will have nothing in them, to render them fit for heaven. There is *Rahab* the Harlot; There is *Manaſſeh* that murtherer; there is the Thief; there is *Mary*, that had ſo many devils: A man that hath many devills, may come where there is not one; The moſt devilliſh, helliſh creature, may be made partaker of heaven. Lame, and blinde, and halt, may come in there, and yet ſtill there is room. *'Tis done as thou haſt commanded*, ſaid the ſervant, that was ſent out to invite all ſorts, *and yet there is room*, *Luke* 14. 22. There is great variety of gueſts above, and yet one Table large enough for all; no crowding, and yet thouſands, and thouſands of thouſands, ſitting together. Heaven is a vaſt continent; much of the holy Land, yet not planted; many manſions above, without any Inhabitant. Heaven is univerſally communicable, and

univer-

univerſally fit and compleat ſo to be: All may ſit round and look the Sun full in the face, and he them. That which is ſo propoſed to all, and ſo fit for all, how will it doubly damne all, that come ſhort of it! You will be judged as lovers of hell, more then lovers of heaven, which come ſhort of it; As lovers of darkneſſe, more then light; As lovers of ſin, more then the eternall felicity of your ſouls: upon this very ground, that grace and heaven are ſo generally communicable. *Light is come into the world*, ſaith Chriſt, *And the world regardeth it not. This is the condemnation of the world*; A world of men might be partakers of the inheritance of the Saints in light, and will not, this will make hell, hell indeed; condemnation, *the condemnation*: becauſe men will not go thither, though no exception. Tis deſperate, to make exceptions where God makes none: to exclude a mans ſelf, when God doth not.

Communicatio durabilis.

Finally, *Heaven is durably communicable.* I cannot ſay, it is perpetually communicable. The everlaſting doors, ſtand not open everlaſtingly; But yet a great while. The Thief found them open, at the laſt hour of his life. A ſinner may come in, at the ninth and laſt hour, and have his pay. A ſinner of a hundred yeers old may get into Heaven, I doubt there be but few gray-headed ſinners turn in there, yet it is not long of the place. Heaven doors are open, till old age; onely old folkes are wilfull, which is excluding. God is long ſuffering; all that while, Heaven doors are open. *The long ſuffering of God, waited in the dayes of Noah*, ſaith the Apoſtle *Peter*. A hundred and twenty yeers,

Heaven stood open, to that people. God makes the greatest mercies, wait upon the greatest sinners, a great while, which is one of the greatest wonders in the world. If you have a minde give great things, you have no minde to waite to do it, yet so doth GOD: *He waits to be gracious.* The Sun is made to stand still many hours, many dayes, many yeers. Salvation brought to mens houses, Parishes, yea, to mens ears, and there sounding and knocking, seven yeers, ten yeers, twenty yeers; And all the intreaty is, *Will yee go to Heaven sinners?* Will yee go to Heaven? Will you be made partakers, of the inheritance of Saints? God is not a bare giver of heaven, but a woer for heaven: he does reconcile, and *beseech to reconciliation*: he doth knock, and *stand at the door and knock, till his locks be wet with the dew of the night*: He stretches out his hand with heaven in it, and doth so all the day long. ——*To Israel he saith*: *All the day long, have I stretched out mine hand, to a disobedient and gain-saying people, Rom.* 10. 21. Heaven made to waite upon earth, base earth, wicked earth; what will this come to, if not looked to? If heaven not participated of at last? What a hell will he have, which hath had heaven at his door many yeers together, and had no heart to enter into it? But you will say, No body is so careless: Every one surely, is willing to go to heaven. One would think so, but yet 'tis not so.

'Tis ease to demonstrate, that multitudes have no heart to go to heaven. *They will part with nothing for it.* Sin is worse then nothing, and yet sinners will not part with this for Heaven: Have they

they any heart to heaven then? Christ makes an under-prizing of a thing, a demonstration of no love, nor heart to that thing, so prized. *If you think good, give me my price, if not, forbear: So they weighed for my price, thirty pieces. Cast it to the Potter*, saith God: *A goodly price.* Underprizing and undervaluing a thing, speaks out properly and plainly, no will to that thing. Will swayes that way which 'tis willing. Love bids according to worth: She comes to Christs price, for Christ, and glad she can have him so too. *If you think good, give me* [*my price*] *&c.* A mans own price, is no price: base bidding for heaven, argues no heart to it; such a wretch is cast to the Potter, cast to hell to be torn in pieces, as a vessell in which there is no pleasure. If under price argues no heart, what does no price? 'Tis many a sinners damnable case, he'll part with no sin for Christ nor heaven, could Christ and heaven be much more worth then they are. Part with no sin, do no duty, wait no time. 'Twill be a hell to this man, to go to heaven. A man that will not part with his sins, to be partaker of heaven, is more willing to go to hell then to heaven, sin hath got his heart, he should lose his heaven, to go to heaven. A sinners own heaven is dearer to him, then Christ; he will venture the losse of one, rather then lose the other.

They will perform no duty for heaven. Action speaks out affection. To what a man hath a heart, he hath a hand, a head, a foot; heart commands all. The will is *Major Generall*, orders all to move as she will. Where there is no foot towards heaven, no hand towards heaven, nor 2.

bending that way, is the heart towards heaven? from your lives, you will be condemned: ye speak out your hearts, and yet you plead for them; you have set your way you will go, and yet upon pretend, you are bound in spirit for heaven. Perverseneſſe is in your paths, and yet you plead for your will. Sinners, obſerve that ſpeech of Chriſt; *If any man* [*will*] *be my diſciple, let him deny himſelf, and follow me.* Chriſt makes deed to demonſtrate will: If a man be willing to be Chriſts companion, and ſcholler, he will follow Chriſt; yea, he will *take up his Croſſe* (*i.*) go thorow any difficulty, to enjoy his fellowſhip. What *will* is indeed to the end, it is to the means: 'Tis idle talk, fancy, and dreams, not *will* to a thing, that will uſe no means. Ye tell me, ye are willing to be made partakers of the inheritance above: what do you do to be made partakers? Do you walk in the way which leads to heaven? Are you not in life, according to your luſts? In your courſe, according to your company? Unto divine duty, according to your humour? Does not will rule truth, and not truth your will?

Let perſons convinced, be inſtructed. *Ye cannot be partakers of the Cup of the Lord, and of devils,* ſaith the Apoſtle: to ſay I, ye cannot bee made partakers of heaven, and keep on in the way to hell, you muſt firſt be made partakers of the *heavenly calling*, as the Apoſtle calls it, ere ye can be made partakers of heaven it ſelf. *Wherefore holy Brethren, partakers of the* [*heavenly calling*] *&c. Heb.* 3. 1. (That is) a calling to heavenlineſſe. Heaven muſt begin here; Chriſt muſt rule

all

all, and be made all here as he is above. A heavenly calling speaks three things; A heavenly rule, a heavenly subject, and then a heavenly end. *I am the way.* That's a heavenly rule. *Not I live, but Christ lives in me*; there's a heavenly subject. *I have fought a good fight, henceforth is laid up for me, a crown of Righteousnesse*; that's a heavenly end. The two former, are subordinate to this later. Christ must be without a man, and within a man, or that man will never come to heaven. He must be all without, and all within; he onely must be the way——*I am the way.* And he onely must live in the heart, to guide this way——*yet not I, but Christ lives in me.* The Word of God, and the Spirit of God, must meet in the life of man, or that life will end in death, in hell, not in heaven. A heavenly rule, and a heavenly heart, lead to heaven. Few Christians lives, are cleerly Christian. Christ is our sanctification, as he is our justification: he is our life here, as well as our life hereafter: he must be made so by every soul, and then all will go well at last. Heaven is a Crown of Righteousnesse; not of our righteousnesse, but of Christs. His spirit must rule all, his merit must be leaned upon for all, this soul will certainly bee made partaker of all.

Christians should bee comforted from this point. All the wealth of Christ is communicable; Heaven communicable, communicable to you, to Saints. The complaints of Gods people are many, this point answers all. My losses are great sayes one, so sayes another. Will not heaven make them up? Thou hast neither money nor goods, Thieves and Plunderers have stole all.

Hast

Hast thou not treasure laid up in Heaven, where no spoil can be made? In cases of persecution, Christ teaches us to comfort our selves with heaven, how all is doubly made up there. *When men persecute and revile you, rejoyce, and bee exceeding glad, &c.* Upon what ground? Why? Upon this: *Great is your reward in Heaven.* Losse hath its quantity. 'Tis *great*, that makes it so heavy; reward hath its quantity too, [*Great*] *is your reward in heaven.* If a man had lost a Kingdom on earth, Is not the Kingdom of heaven responsible? If a man had lost all this world, Is not the world to come, as good as this? Is not heaven as big as earth? As good as earth? As much good? As lastingly good? Will not your heaven above, bee as sweet as your hell here is bitter? Suppose there be nothing above but Christ, to make up all thy losse here below, is not he enough? Canst thou not comfort thy self in Christ alone? What a soul hast thou? 'Twas high time, thou diddest lose thy treasure here; 'twas thy God. Thou wouldest otherwise have lost thy soul.

Object. And 'twere but for my self, I could bee contented, whatsoever I under-went; But I have wife and children, and no bread to put in their heads, nor no clothes to put on their backs, this makes my heart sinke within, and I do not know how to keep it up.

Sol. Are thy children fit, to bee partakers of Heaven? If so, let that comfort thee, that they are in a capable condition (though temporally miserable) to be eternally happy. Say to thy sinking soul, there is a house above, big enough to hold me and all mine, and the owner is kinde to strangers.

gers. There is bread enough, clothing enough, for me, and all mine. Thou art but ſtript, before quite dead; death would have ſtript thee of all, if Cavaliers had not. Naked thou cameſt into this world, and naked thou ſhalt return. Thou maiſt go to heaven ſtark naked, without money, without clothes; All things are naked and bare before Chriſt; that's the manner of all going hence; thou art put in a poſture to go to Heaven, they go ſtript of all here below, to that felicity above. Thou haſt nothing, now thou art fit for all; nothing of earth, now heaven would be welcome; Thou haſt no home here, now thy long-home above, O! How ſweet would it be? Why? It may be, it will not be long, ere thou be there. Be ſtill, 'tis God; things will end well, if heaven will make it ſo.

Yea: but mine are not ſuch yet, as concerning whom, I can thus relieve my ſelf; that they will be partakers of eternall felicity, when this miſerable life ends. *Object.*

Do thy duty to bring them to bee ſuch; thou haſt now time and leiſure, now all is gone; what elſe ſhouldeſt thou do now, but give all diligence to make up a felicity for thee and thine, where it may bee, ſeeing all is gone here? Time was thou diddeſt pretend multitude of buſineſſes, and great imployment in thy calling, that thou couldeſt not diſcharge this and that duty in thy family, for the eternall good of ſervants and children, as thou wouldeſt: why? Now thou haſt nothing to do, God hath removed that let; let's ſee now, how heavenly thou wilt bee, in the diſcharge of the divine duty. Twill bee heavy upon thee indeed, *Sol.*

to

to see thy children lie in bodily misery, and yet still go on to do nothing, to deliver them out of soul-misery. If God stir up thy heart by this to do thy duty throughly, for the soul-good of thine, thy misery may prove blessed misery, to thee and thine. This will be thy comfort at giving up, that thou hast discharged thy duty, to make a miserable condition blessed. But if successe suite thy industry, thy miserable children are made indeed. This may cheer thee under sad thoughts; I can leave my children on earth, but I can leave my children heaven; I cannot leave my children this hilly Countrey, nor that; neither the blessing of hills, nor vallies here; but I can leave them the blessing of the *everlasting hills*, as the expression is of *Josephs* blessing: Heaven was eyed in that expression. I conclude all thus; we are under age here, hardship is fit, for us, and ours. Such heirs must comfort themselves with what they shall have. You which are partakers of the divine nature, shall be partakers of more felicity, then the tongue of men and Angels can expresse; and yours, for your sakes will be blessed below, when you are so blessed above.

The nineteenth Sermon.

— Εἰς τὴν μερίδα τῶν κλήρων.

COLOS. 1. 12.

Giving thanks unto the Father, which hath made us fit, to the part of the [Lot] of Saints, in light.

Doct. THe greatest favours, come most immediate to us. Eternall mercies fall as a Lot in our lap; no

no art, no *medium*, no merit. Gods own finger points them to persons, to such, and not to such. —— *Who hath made us fit to the* [*Lot*] *of Saints.*

Providence hath a mediate, and an immediate course, to give out favours to man. This, that expression of the wise man gives us. House and riches are the inheritance of fathers, but a prudent wife (saith he) is *of a higher descent; is from the Lord.* The mercy is higher, and therefore disposed by a more immediate and speciall providence. As things rise in the Nobility of their own nature, so they rise in the manner of their birth and bringing forth to us. Grace and glory are simply and absolutely, the noblest natur'd things, and these in the noblest way descend upon us, by a very immediate disposing hand of God, like a *Lot*.

Things are of a double descent. There is mans off-spring, and Gods off-spring. [*We*] *are his off-spring*, saith the Apostle. The noblest things are onely Gods off-spring: the great things of eternity, come onely out of the womb of a God: Heaven comes forth, from between his legs. Some things come down along in such a line to us, through so many wombs, through so many hands, into our hands: Heaven comes out but of one womb, but that womb as blessed as God, from Gods immediate hand, by providence, not to bee explained, just as a Lot. —— *The Lot of Saints, &c.*

Some things have succession, others have none. Melchisedeck, neither father nor mother. The greatest favours come all so into the World, neither father nor mother, but God. Out of nothing

came

came all: from nothing comes all still, to the Saints; Heaven which is a Saints all, from nothing but from Heaven. From what house doth that great house descend upon us, to bee ours? From what Progenitors, but Christ? Is it not disposed to such and such secretly, wonderfully, by a hand and power unknown to all the world? Upon Christs vesture they did cast Lots, and as that fell, so the vesture went; by a supreme hand onely. Heaven is Christs vesture, the *Sons best garment*, his robe of state and glory, and this goes by Lot too; 'tis put, upon the back of none, by any art of their own, but by a power supreme, by that hand which disposeth Lots which none sees; so all the Saints, get their greatnesse. — *The lot of the Saints, &c.*

As power did create, so providence doth dispose. A very unknown creation, had the heaven of heavens, [* The Angels, and all the state and glory, of that brave world to come. Do you finde any piece of that stately building above, so much as once expresly mentioned, in the dayes of Creation? 'Tis disposed as 'twas created, in a very close way, as a Lot, by such a power and providence as no Creature can explain, or peep into. This world was made by an immediate hand, but that above after a more close, more entire, and more supreme way, (*i. e.*) utterly without all hint to be guessed at. So this world is disposed of by a providence of God, but by a providence working very externally, and very humanely, (*i. e.*) all along in such and such humane and secular wayes as usually known unto us. But that glorious world above, is disposed by such a providence,

* Above speculation therfore not subjected to it: wisdome would not dazel weak eyes.

vidence, as works very internally, very hiddenly, in utter unlikely means, and in these moves, utterly out of our sight and reach, just as that hand, and those fingers do, which dispose into your bosome such a Lot of great treasure.

Some motion is peculiar for state. Kings give low things by Offices, and take no notice of them themselves, what they are, nor to whom they go. But other things, of a more noble nature they give with their own mouth, and with their own hand, such and such noble things, to such and such noble persons. Heaven is nobility conferr'd with Gods own hand; Tis the best robe, put upon the Prodigall, by the hand of his Father, and none else. Tis lame *Mephibosheth*, advanced by word of mouth, from *David* himself, as a piece of the state of his greatnesse, to which God had raised him, and as a high point of love. The more immediate things come, out of one friends hand into another, the more they speak out love, and render parties honourable. *I did it for him with my own hand*, you have such a common expression, when you would work your respect, with such and such, to a great height. The King gives a Jewell, and hee gives it with his own hand; his love and honour doubtlely sparkle in such a Jewell, every time 'tis look't upon. Heaven is a Jewell hanged about our neck, by Gods own hand. God maks a rich portion, and as it were, rolles it up in a Lot, and with his own hand, without any art of man, casts it into our lap. —*The lot of Saints.*

Some motion is peculiar for complement. Tis a filling up of Love, to give and to give with a mans own

own hand: to give an onely son, and the Father to do it with his hand onely; this is Love to admiration, love filled up to the brim. *God so loved the world, that [he gave] his onely begotten Sonne.* Some persons give, as if they would give themselves too; if they knew how; that makes the gift mighty big: yee shall have gift, and hand and all; words, and arms and all. A gift fully circumstanced with love, is a double gift. Heaven given, and cast into our lap with Gods own hand, is a double Heaven. A Lot in a good ground, and to [*fall*] there; Heaven, and to fall as out of Heaven, that's two Heavens. Gods love-motions, are fully circumstanced with love; the Sunne wants not a Beam, to give forth its glory. Heaven comes from God to the soul, as the soul it self came from God; the soul and the felicity of the soul, both breathed from Gods own mouth.

Some motion is peculiar for Eccho. Some things are done so and so, to suite and joynt to others. The holy Land was divided by Lot, immediate providence carried it there. Friendship made no revenue in *Canaan*; Gods own hand cast every man his fortune, so big, and so good; in such a place, in the Mountains, or in the Vallies, with springs, or without. Divine dispensations, are harmonious; Heaven comes in no new way to us: God gives, as he did give: Hee did give *Canaan* with his own hand, so hee gives Heaven. Power wrought very immediate, to plant our fathers in the holy Land; *Joshuah did cast lots*, and so divided the Land; power did work very immediate, to plant persons there; so it doth to plant *persons above*: [*I go*] *before to provide a place, &c.*

Our

*A trumpet is sounded so, and at such a place, for eccho.

Josh. 18. 10.

Our *Joshuah*, assignes our mansion, situation, building, conveyance, all done with Christs own hand [*I go, &c.*] Though power work without hand, yet not without rule; not a word spoke, nor a work done by Christ, but with scope, and look to some rule, though sometimes that rule be a great way off, as far as Heaven. Truth fulfils Types; dispensations under each covenant, one eccho to another. *Canaan* went by Lot, so does Heaven. —*The lot of Saints.*

Dispensations of grace and glory suite, as really the same. Heaven and Christ, come both one way to a Christian, by immediate providence: grace and and glory; are wrought both with Gods own hand; Tis the finger of God that turns the heart towards heaven, and that turns the heart into heaven. Grace is an inspiration, glory is so too; there is no remoter agent of either, then Gods own spirit. A soul and such a soul, so happy and so glorious, was breathed altogether into *Adams* nostrils. The breath of Gods own mouth makes alive still, and the breath of his own mouth, cast varnish and glory upon that being, to maturation. 'Tis Christ all in all here, 'tis no otherwise above: Christ all in all; no lesse makes grace; and no more is glory. Grace is such an immediation, according to such a location: glory is such an immediation, according to such a translocation: Christ is next to, and onely with the soul in both.

Glory is suited to grace in dispensation, as grace is suited to glory in fruition.

If this point were rightly applied to the heart, hope would not fall respecting great favours depending: providence hath more wayes then one, to bring great things to us: it can work with hands, and without hands: divine powr can

bring a heaven to you, on its own shoulders, cast a heaven upon you as a lot into your lap, in a very immediate way, beyond all provision, or expectation; God does most and best for man alone, when he has no tool, or no tool considerable in his hand. We have a heaven depending, but yet a hell between us and it, and no man can see but one way to it; if that way do not hit which we propose, we are all undone; thus is almost every ones vote. This point should relieve us, in this desperate case, respecting our great feares, and our great hopes which are so opposed. There are great mountains before *Zerubbabel*, great hinderances, in the way of our great mercies, so that we see no likelihood in an ordinary way, how or when our great heaven desired, should arrive with us. Let the point in hand support; the greatest favours come, in the most immediate way of providence: heavenly favours come to us, as if they did drop out of heaven. The more heavenly and divine the mercies are which we expect, in the more divine and immediate way they'll descend. The stone shall be cut out without hands, that shall smite the image of various mixtures, and break it to pieces: *new Jerusalem comes down out of heaven.* Power will work in a very immediate way, to bring in that new heaven into the Christian world, which now the Christian world is labouring for. *Yet once more* [*I*] *shake, not the earth only, but also heaven.* God himself will after a speciall manner, set his own shoulders, to shake that rotten heaven of mens inventions, and those which set their shoulders to keep it up, and make battery with such Canon, as we are not

Heb. 12. 26.

aware

aware of. *Not by might, nor by power, but by my spirit*] *saith the Lord*, respecting the building of that House, which typified this. *Not by might nor power* (i.) not by humane strength, so much as by his own power, shall the old heaven be destroyed, and the new erected. We expect our heaven too low; from men: but 'twill come from God when it comes. As 'tis a great favour, so 'twill come in state, in the way of sublime favour, very sublimely. Magicians, great heads, and devilish wits, shall be *non-plust* by Gods own finger and art, not by mens wisdom and art. *Egyptians* shall be drowned on a sudden, by a stratagem made in heaven, and managed from heaven. *Jericho* shall fall by faith, by making no more of the power of men, of swords and Guns, then of *Ramshorns*; but magnifying the power of Christ, and trusting in that. Surely we are yet too many and too strong, to be deliveted.

Christians, I would ye were skill'd in the way of God. God keeps his old way in bestowing great things, and yet ye wonder and murmure: your folly is your own affliction, & many's more. Things of great worth, Christ will trust no messenger with them, but bring them himself: Christ will trust none to bring your heaven to you, neither your heaven here, nor hereafter. Men are false; they would marre your heaven, and bring you an old one, instead of a new one, or an old one, new patcht up. Blessed be he that will bring a new heaven unto us, all new, divine favours in their maturity, though every man be trampled under foot, and none seen in the work but God: though he trample all men in the dirt,

and he onely be left alive, with the cauſe in his hand. If men would allow God his way, they would never be at a loſſe of Faith, ſo fearfully as they are. Ye open one door, and there comes in nothing but your ſhame; yet ſet open another door of your own, for Chriſt to come in at, and there alſo comes in nothing but your folly and ſhame. Ah Lord! When will ye look up, and expect Chriſt from heaven? Do not great things come in a very immediate way to man? Hath God tied himſelf to do every great work, with ſuch and ſuch great meanes, as our eye is fixed upon, to caſt out a Legion of bad ſpirits, with a Legion of good? Is not one enough to do it? Chriſt brings an eternall weight of glory, upon his own ſhoulders to your doors, can he not bring a temporall weight of glory, which is far eaſier, alone? *Thou art great, and doſt great things, thou art God alone*, ſaith the Pſalmiſt. We think God is not God, nor able to do like a God, unleſſe ſuch and ſuch men ſtand by him. What? is not God, God alone? Cannot he, nay doth not he uſe to do great things, alone? *Nemine adjuvante, multis obſtantibus?* Is not heaven brought to us, againſt all the ſtrength of hell, by Chriſt alone?

Pſalm. 86. 10.

I will make a more ſtrict ſoul-application of this point. Great things come in a very immediate way: my inference is, our eyes in matters of the ſoul, which are the greateſt things, ſhould be much fixed upon God. Sinners undo their ſouls, in that little which they do, to ſave them. 'Tis enough to ſome, that they put themſelves upon Ordinances, as if that were all to bring the ſoul to heaven. Grace and ſalvation, come in a more immedi-

ate

ate way; 'Tis not what men say to the ear, but what God himself speaks to the heart, which makes heaven there, and a capacity of heaven for ever. 'Tis the voice behinde you, that turns you, and saves you. Grace drops from Christs own lips, [*I create*] *the fruit of the lips, peace.* These waters are nothing, to him that makes them enough: 'Tis the Angels stirring, does the work for heaven. Sinners, when you come to Ordinances, use them as Ordinances, * and not as Gods, charge your souls to hearken what God will say, and what God will do. I am going to divine Ordinances, it may be a man my say many good words to me, and God never a one; man may lift and lift, and be very lively, and God give never a lift, and then is my soul lost: Ah Lord! How ominous is that, when God will not speak a word to the soul?

* *Media, ut media sœvus flagella.*

I am fallen upon a point of life and death: sinners attend, or you will utterly lose your souls. You have mediate favours cast upon you, but what immediate? You have men-preaching, but what God-preaching do you finde? you keep on in a rode-way, what foot-way hath Christ within from heaven to your hearts? The Law was written with Gods own hand, and so dispensed in a very immediate way, which was *Israels* greatest favour. Is the Lavv vvritten on your hearts, by the finger of God? What friends have you from heaven visiting you, vvhich no eye sees? What immediate dispensations from Christ to your souls? What workings of the spirit of God upon your spirits, do you finde in Ordinances? Many a man hath no bigger favours from God,

then a Horſe or a Cow; naked corporall things, for the ſupport of ſuch a corporall being; bread and fleſh, as a bruit, hath hay and graſſe: This was *Cains* curſe; baniſhed from heaven to earth, curſed from the preſence of the Lord, to bruits mercies, onely to what felicity the earth could afford; no fellowſhip between God and his ſoul. The world is full of baniſhed ſouls, from the preſence of the Lord. Juſtice for this makes no difference, O *England*, between thy men and horſe, no more of one then of t'other, becauſe ſo like in qualification, one looking no higher then t'other. The nobleſt bleſſings, the greateſt favours, heaven and heavenly things, which God gives with his own hands to the ſoul, theſe thy wantons and worldlings, O ſenſuall *England*, have not eſteemed. A baſe ſunk ſpirit, hath ſunk thee, *England*. If thou couldſt have but the mercies of a bruit, fat paſture, and peace to graſe in it, 'twould much as thy heart wiſhes; As for thoſe greateſt favours, whioh God in ſtate diſpenſes, with his own hand to the heart, thou haſt many children, which will diſpenſe with theſe, and many which will ſcoffe at them. Multitudes amongſt you care not for the ſmile of a God, ſo you may have but the ſmiling countenance of ſome great man; ſo you may but ſleep in a whole ſkin, and enjoy fleſhly delights, whether God or your ſoul ever change a good word, you heed not.

Ye baſe ſpirited wretches, which care not for heaven, ſo that ye may have but earth; know, that ye are the plague of poor *England*: The blood of the Land will be laid at your door. Had not you grown ſo earthly and baſe in a fat

Land,

Lord, as to ſleight heaven, and ſleight the greateſt favours, we had not bled at this day. Tis the badge of an *Eſau* to prize earth, and ſleight heaven; to ſerve ſenſe, and to care for no nobler, nor neerer fellowſhip with God, then providence bring to the belly. God may bring a heaven to your bodies, if this will ſerve turn, and a hell to your ſouls. Let every man know the plague of his heart, and repent: carnality will kill you all.

Spirituality onely covets the nobleſt things. A ſpirituall man cannot feed ſo low, nor ſo courſe as others do; he muſt have a diſh from Gods own Table, or all dainties at his own table reliſh not. The creature is ſweet, but there is a heaven beyond this (ſaith he.) He cannot ſit down without God, nor riſe up without him. All is wanting, when God cannot be found: no body at Table, when Chriſt is not there: what dropping from heaven upon my ſoul, from every thing? that's ſtill the Quære, with a ſpirituall man. Immediate favours, nobleſt; God alone, all, to this man. *Whom have I in heaven but thee, whom have I in earth in compariſon of thee?* Words of men, weighed; words of Gods within, laid up more choice then Jewels. The opportunity is ſtill loſt, when Chriſt and the ſoul, hath had no talk. Vanities enſnare, I am too fleſhly for Chriſt to take me by the hand, ſayes a ſpirituall man. One ſpirit is ſtill panting after another; two ſpirits would be one in the boſome of another; no leſſe then the Jewels which hang about Chriſts own neck, will content a noble ſpirit. The Quære is not, How much the body hath of the creature, but how much the ſoul doth enjoy of God. What immedi-

ate mercies, do I enjoy? What hath God laid in, for spending, in these hard times, with his own hands? what faith, what experiments? What divine resolutions? Spirituality carries the soul sublime; every thing is in price, as it comes from heaven, and brings heaven along with it. That's preaching, that brings heaven and the heart together; that's a Christian, whose breath smells like a garden, which the Lord hath blest; In whose mouth heaven opens. As things are wrapped up in Christ, so they have their price still, to a spirituall man. Carnality makes you minde no high things; earth is heavy; earthly souls cannot flie high, no higher then the top of a golden dung-hill. Let these things hint a bad state, and better it. The noblest things, make the noblest condition, both here, and hereafter. Live low now, and live low for ever as low as hell.

The twentieth Sermon.

COL. 1. 12.

Giving thanks to the Father, who hath made us meet to bee partakers of the inheritance of the [Saints] in light.

THis considerable how Christ makes his will: how he disposes of all, where he gives most: where he casts his blessings, to wit, in the bosom of the best persons. *Heaven is the inheritance of Saints.*

Doct. Divine fruition is still made according to capacity. Men many times give place and honour, where

where there is no capacity nor fitneſſe, but Chriſt never doth. Chriſt brings not hell to heaven; wickedneſſe inherits wrath, grace only inherits glory. Heaven is hell, to a depraved ſtate. As guilt ſhuns juſtice, ſo doth ſinne holineſſe. A wicked man would not be where ſinne is puniſhed, nor where grace is onely practiſed; hee is as unwilling to heaven, as to hell, yet to one he muſt. Chriſt caſts hell upon many againſt their will, but heaven upon none, but upon ſuch who are both willing and capable. Holineſſe makes capacity of happineſſe, purity will boſome purity: Chriſt puts no Toads in his boſome, but *Saints——Inheritance of Saints, &c.*

Corruption cannot inherit incorruption: *Heterogeneals* will not incorporate. Choice flowers will not grow by ſtinking weeds. Capacity is abſolutely neceſſary, reſpecting the inheritance above. If ſinners would into heaven, they cannot. Light and darkneſſe are inconſiſtent: fire and water oppoſe: God and ungodly men cannot live near, Juſtice will fight it out with ſin to the death. *Without holineſſe man cannot ſee God*; without this, God cannot endure to ſee the man. There be thouſands, and ten thouſands in Heaven, but not one ſinner amongſt them all; the Land will not bear Snakes, Toads, Serpents, no poyſonous creatures, onely Saints.——*Inheritance of Saints.*

Juſtice makes exact diſtinction. Sheep and Goats though many, yet all parted; Not a Goat upon Chriſts right hand. Every attribute is exact at it's Office: mercy brings her children from the four winds of the earth, to Heaven, and leaves not one ſhort, nor brings not one over. Juſtice gathers

gathers her brats too from the four winds, and leaves not one for any higher preferment then hel will afford. —*The Lord knows who are his*, that's the Seal of Heaven; A Seal is for exact distinction. What a seal is unto us for exact distinction, that's Christs knowledge to him; he doth as firmly, as lastingly, as exactly distinguish by vertue of this, all persons in the world, as wee do by our seals and marks, distinguish amongst multitudes of things. Though the devill have many thousands here below, and Christ but a few, and these tumbled up and down amongst the wicked; yet Christ knows which is which, *and who are his*: And only his shall have all he hath, *Saints inherit*.

God moves in relation. Children only inherit, bond-servants have a little, and turned off when their time is out. —*If children, then heirs; joynt heirs with Christ*. This *Hypothesis* is a *Thesis*, only in a Saint: he is a child of God out of question; the nature of God is onely manifest in a Saint. A holy man plainly and without controversie speaks out himself to be a Son of God, *Jus legale*, carries the inheritance to him. The wicked are of their father the devill, they may not lay claim to heaven upon pain of hell. If they touch the tree of Life, they die; when they promise heaven, wrath then smokes, and hell never so near as now. Bond-slaves do not inherit, nor bastards do not inherit, the case is the same of either, respecting heaven. No Bastard Christians, no Bastard Saints, but Saints indeed, inherit.

Use. Let every man look to his sanctity: It doth not merit, but it doth entitle to the inheritance? *If children, then heirs*. A man may look into his bosome,

boſome, and tell what hee ſhall bee for eternity. Know your hearts, and know them throughly, you cannot do well elſe. Tis death to me, to ſmell the breath of ſome of you, your inwards are ſo rotten, and yet I fear, I fear, you take notice of nothing. My *Quare* to you all is, what have you to take to for eternity? Heaven? How do you make that good? Can you make demonſtration of a holy ſtate? Yes, I live juſtly; I pray to God; I hear his Word. This is not infallible demonſtration of ſanctity. Civill conſcience calls and thruſts to all theſe, as 'tis ſo principled and under ſuch a government. A man may bee juſt to men, and not juſt to God. Heathens have been as juſt as any of you all: That young man which came to Chriſt, when the Law was read hee ſhould not kill, nor ſteal, but love his neighbour, &c. *All this have I done from my youth.* Hee was exact for Juſtice, and yet but in a ſorry ſtate for heaven, if one may believe his own words. Drawing neer to God in duties, is a better demonſtration of ſanctity, and yet this may bee done with the lips, when the heart is farre from God. *They draw neer, and ſit before me as my people,* (ſaith God) *But their hearts go after their coveteouſneſſe.* A mans devotion may bee hot for the *Temple of the Lord, the Temple of the Lord*: And yet himſelf the Temple of the devill; ſtrict for new Moons, and ſolemne feaſts, and Gods ſoul loath all, both men and their devotion.

There is blinde devotion, prophane holineſſe. I will give you two or three principles demonſtrative of it, for I fear there are ſome deluded ſouls amongſt you.

Outſide

1. *Outside holiness, how splendid so ever it looks, is profane holiness.* The heart denominates action. The Pharisee was for Temple praying, for lifting up of eyes, and hands, but no heart; A meer image drawn out in such a posture, with his eyes and hands inclining upwards, and Christ made baseness of this best piece. *God is worshipped in spirit*; If holiness reach not this, 'tis grosse prophaneness. Holiness, is spirit yeelding to spirit; bad, to good: Tis a pure heart, a heart captivated with Christ, and spending it self upon him. Holiness, 'tis everlasting doors within, doors of the soul, that everlasting thing, opened to a King of glory. Tis affection catched with truth; one spirit bound by another, a bad spirit by a good, and carried whither that list. It is a flame, and an Angel ascending in it; A spirit a fire, and ascending upward; a man upon his knees, and his heart upon his lips, taking rise for heaven, from this advantage.

Profane holiness, is holiness meerly formall; piety suited to policy, to things on this side Christ and truth. My father did so, my grand-father did so, the most do so; therefore 'tis best to do so, and 'tis idle to do otherwise. Many mens sanctity, is a meer piece of antiquity; a humour to wear such an old fashion. No devotion but Schisme, that is not in this old habit; no holiness, but faction, that cannot be clasp up, within the covers of a Common-Prayer Book. Wednesdayes and Fridayes, the onely dayes for Prayer; The printed Liturgie an onely form for Prayer. Ah Lord! what? Is Bishops holiness, onely blessed holiness? Did not their bloudy zeal lie here?

here? what a curſe is blinde devotion! The things that damn them are dear! True holineſſe is regulated by truth, and not by perſons, nor time. *Sanctifie them with thy truth, thy Word is truth*, ſaith Chriſt: Sanctity is made by truth, Gods truth; Gods truth is his Word: his words are truth; *Thy Word is truth*; not Biſhops words, nor any mans word, to ſquare holineſſe by. Holineſſe is motion from Chriſt, to Chriſt. A ſoul taking riſe from truth, and ſo going to God, making Gods Word, Gods way to himſelf.

Profane holineſſe, is faithleſſe; meer action reſted on. The perſon takes his goodneſſe from his works, when he hath to do with me, yea, when hee hath to do with God for life, *God [I] thank thee, I am not as other men.* Why? I do this and that. His own menſtruous rags, his robes in which hee glories. When the talk is about heaven, the eye is upon works: have I not done this and that, &c.? Doing muſt make ſaving, or elſe no doing——*What ſhall I do to be ſaved?* And becauſe 'twould not do that way, he gets gone. Juſtice of action, makes no Juſtice of perſon; did ſo, but does not now: few men are practically cleer in this point, which makes great meaſures of holineſſe, ſinking and damning wickedneſſe. Motion by rule, does not reach rule; men come ſhort in juſtice of action, and yet this muſt bee their holineſſe. Much holineſſe in mans eye, is none in Gods. You call Saints, which God calls devils. A man in his own righteouſneſſe, is as black as hell in Gods eye. Chriſt is our ſanctification. Sanctity is Chriſt advanced, to rule and ſave; ſoul and all given up to him, to bee ordered and bleſſed:

blessed: life ordered to his approbation here, person and life left wholly to him, for commendation above. Holinesse, 'tis love become divine, and making with all her might to please Christ, that in him she may be well pleasing to the Father. Holinesse goes thorow two hands, but the last gives it, its formality and denomination: In us 'tis duty, in Christ 'tis sanctity properly: we give every good thought, word, and work, a rough shape, Christ, a full forme. Wee marre things, Christ makes both them and us.

If these things have made any discovery, let every one call himself as he is. There are but two sorts of men with God, holy and prophane, Saints and wicked. 'Tis hard to bring men to rank themselves right. The worst will not own their condition, nor their place; no Officer of Christ, can make them keep ranks with evill doers, and expect their inheritance; wherefore these are the two things that I would a little presse upon sinners. Sinners, honour truth and confesse your state. Lay hands on a bad heart, and bring it forth to the great searcher of secrets, and charge it with its own. My heart is wicked, my person abominable, my state damnable. Sinners can yee thus judge your selves? No. Why? Then you will be judged of the Lord. What a man will not lay hands on and bring forth to God, God will judge it where it lies; the sin you keep close, shall burn in your bones; *David* found it so; shall not a wicked man, much more? He that hideth his sin, hardens his soul, and hardens God to cut it off; he can never prosper. Hypocrisie discovered by truth, and the man not own it? Ah Lord! Grace is

frustrated,

fruſtrated, Juſtice onely muſt go to work upon this ſoul. Tis dreadfull to me to think what ſhuffling ſome make, to bear up before the light that condemns them: you make a halter for your own necks in this, to be diſpatch't quickly. You fight with light, becauſe yee love darkneſſe; what do yee think will be the end of this? You make fuell for conſuming fire, to flame forth againſt you.

Own your ſtate; call evill, evill. Expect your inheritance. As a man is, ſo he has. Dignity goes according to quality ſtill with *God*. The wicked inherite wrath. An hypocrites *fortune* lies all in a Lake, and that Lake hath no fiſh in it, but Serpents: no water in it, but fire: no fire for uſe, but fire to choak, *fire and brimſtone*. In the lap of *Dalilahs* fancy, works goldenly: men devoted to pleaſe themſelves, fancy befools them, they expect nothing but brave things: but believe the holy Ghoſt, *An hypocrites hope will periſh*. Yee unholy ſouls. What do yee look for now? Do yee not frame your expectation, ſuitable to your fortune? Do ye look for any thing now, but a ſword for your bodies, and a hell for your ſouls? This is very conſiderable; There is not any relief, allowed an ungodly man. Expectation is to bee torture to the wicked, as well as preſent dealing. Hee may not comfort himſelf in hope, when in preſent diſtreſſe. Tell him his hope (ſaith the holy Ghoſt) *ſhall bee as the giving up of the Ghoſt*: as his ſtate is, ſo let his thoughts work; let not one thought bring in relief to him, no, not thoſe which go furtheſt off, and take in longeſt time to do it; let not any thoughts, no, let not one thought, go forth in hope to relieve this man.

man. Expectation is the proper relief of Saints, therefore are they called ſo often to *hope in God.* Other mens hearts muſt break, when their Eſtate breaks; their thoughts for the future muſt be more burdenſome, then their ſtate for the preſent is miſerable, to think what is behinde yet: 'tis bad, 'twill be worſe; I am in hell. I ſhall be in another, bigger. Conſcience burns already, 'twill burn worſe; I ſhall go from burning to burning. Can yee thus make expectation ſuitable to fortune?

1. Sinners, can ye expect hell? Can ye pleaſe your ſelves, with the expectation of ſuch an inheritance? None elſe may ye lawfully look for. If yee like not this, mend your manners, look afer a ſanctified condition.

Sanctity is a ſupreme birth. Now are yee clean through the Word which [*I*] *have ſpoken unto you, Joh.*15.3. Cleanſing words, fall only from Chriſts mouth. His breath is emollient, opening and looſning of filth about the breaſt and heart. Onely ſupreme Majeſty, can over-maſter a looſe ſoul. Man cannot make you holy, Ordinances cannot: Chriſt onely cleanſeth Lepers. [*I will*] *bee thou clean.* The plague of the heart hath but one Phyſitian; he unuſed, and 'tis irrecoverably mortall. Of what price is Chriſt with you, ye prophane ſouls? Do yee hang about him as an onely Phyſitian, as hee alone that hath ſoul-cleanſing Nitre? Or do yee lie in your filth, and ſtudy one ſinne, to drive out the ſenſe of another, and ſay you are clean, when more filthy? Ah Lord! Will dirt fetch out dirt? Will addition, make no number? Will adding to ſinne, make no ſinne? This filthy

wretch

wretch is sentenced: he has his secret doom, *Let him be filthy still.*

Sanctity, 'tis a free birth. The Sunne fills the world with riches, smilingly. Tis meat and drink to Christ, to make bad souls good; the worst, best; to forgive much, that they may love much. Grace falls from heaven, as freely as dew — *thou hast the dew of thy youth.* The laver of Regeneration cost Christ dear, and yet hee washes sinfull souls with it for nothing. He bathes souls in his blood for nothing. Vertue goes from him for nothing, to cure issues. *Vertue is* [*gone*] *from me, &c.* Healing vertue makes self legs, and goes of it self to relieve distressed: it boiles, runs over, and runs out it self, and quenches strong fire which would burn the soul. 2.

Tis a facile birth. The wind blows where it lists. Christ can do what he list within, as you can set your mouth, and blow, and breath, this way or that way, as you list. Tis nothing to Christ to wash a black-Moor white; to make Scarlet-sin white; to fetch out filth in grain. *Christ quickens whom he will*; he can will you clean. *When the strong man comes, hee takes him, and bindes him, &c.* saith the Scripture. Tis nothing to Christ to take the strongst man, and binde him; to throw down, and throw out the strongest lust. The strong man is no man to Christ. Christ can with his finger cast out devils. *If I by the finger of God cast out devils.* 3.

Tis a full birth. One grace cannot be had without another; no grace, without all Christ. All Christ is our sanctity. Ye cannot have the stream, unlesse yee have the fountain. Yee cannot have a beam of the Sun, unlesse the Sun bee yours. Tis 4.

in vain to talk of holineſſe, till Chriſt bee owned by faith. Chriſt made ours, makes us. Faith fetches him, that brings down, and brings in all to the ſoul. Chriſt is a troop of vertues. Behold a troop comes, when he comes. Behold he comes, if yee believe. *Sinners, can yee believe in the Son of God?* Can yee reſigne up all to him, which is all holy; if ſo, he will make you all holy; without this, he will not. Chriſt is holineſſe all-over; ſo is the ſoul that is filled with him. Sinners, make it your deſigne to get Chriſt, to be holy: get the Sun to be glorious. Saints, make it your deſigne to get more of Chriſt to be more holy. *Of his fulneſſe* [*yee*] *receive, and grace for grace.* Chriſt in fulneſſe in the ſoul, makes grace for grace. 'Twas *Simeons* ambition to have Chriſt in his arms; to have his boſome full of him: then had he his ſpirit at the fulleſt height, for heaven. Our ſouls riſe in holineſſe and heavenlineſſe, as Chriſt comes in: all Chriſt come in to the ſoul, and all preſently makes away poſt, to perfect glory: If the King of glory were come in, *ad ſuam plenitudinem*, the ſoul would arrive inſtantly, *apud ſuam beatitudinem*, at his full bleſſedneſſe.

The one and twentieth Sermon.

COLOS. I. 12.

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints [*in light.*

LIght is uſed in Scripture, to reſemble the nobleſt things, as darkneſſe is uſed to reſemble the

the dreadfull'ſt: Civill felicity is ſet forth by light. *Thou ſhalt not go forth with us any more to Battell, that thou quench not the* [*light*] *of Iſrael.* They ſpake this in a civil ſenſe, as *David* was the prime member of ſuch a body; a Sun, by whoſe rayes, all *Iſrael* had their flouriſhing lively-hood.

Divine felicity likewiſe is ſet forth by light, every ſtep of it, to the laſt ſtep, which is heaven. Chriſt is called light. *I come a light into the world, &c.* Hee is called a Sun, that great Seminary of light, which makes glory and felicity to a world at once. The rayes of this Sun, to wit, graces and their exerciſe, are ſet forth by light. *If we walke in the light, as he is in the light, &c.* Our bleſſednеſſe here, and our bleſſednеſſe above, grace and glory; All that ever the Saints ſhall have for eternity, are ſhadowed out by light. ——*The inheritance of the Saints in light.*

The holy Ghoſt alwayes makes apt ſimilitudes; apt ſimilitudes alwayes illuſtrate; what illuſtration of our higheſt felicity light gives, I am to give you by charge from this Scripture, which I will diſcharge as well as I can.

Light is a very immediate thing; 'tis a *medium* to bring all other things to view, but 'tas no *medium* but it ſelf, to diſcover it ſelf: light onely diſcovers light. The firſt thing the eye takes in, is light, ere it can do its office for the body, as ſuch a prime Organ. Our felicity above, is of a very immediate nature; it ſelf beſt diſcovers it ſelf, no diſcovery here can bee made to any purpoſe, 'tis felicity ſo immediate from Chriſt. Tis Chriſt and the ſoul, face to face, the Bride and Bridegroom, hand in hand. Tis the ſoul where Chriſt now perſonally

ſonally is, and with *theſe eyes, (i. e.)* not through ordinances, but as it ſhines in it ſelf beholding Chriſts perſonall glory. Tis the ſoul brought into the preſence Chamber above, and beholding the *great King of all the earth*, at dinner, yea, ſitting down next to him, and feaſting with him. Our felicity above, 'tis the ſolace of the marriage bed, ſo you know the Scripture compares it, where there is the moſt neer and moſt immediate enjoyment, that any Ordinance affords to man. Tis a feaſt, and the King in perſon preſent; 'tis a feaſt, and every bit given with the Kings own hand, and bleſſed with his own mouth. Heaven, 'tis glory falling immediately from Gods face upon ours, by ſtanding neer him and beholding of him; you may take its glimpſe and reſemblance, from that glory which fell upon *Moſes* face, immediately from Gods diſcourſe with him. Our felicity above, is full union; members joyned to their head, according to their full and mature conjunction, and ſo receiving all fully and onely from the head; hearing no other words, but what Chriſt himſelf ſpeaks; feeding upon no other ſweet-meats, but what Chriſt with his own hand, gives about. Our felicity above, 'tis *communicatio ſine mediis, & eſt receptio ſine mediis*, drinking at well-head: more immediate, 'tis ſprings bubling up in the ſoul, to an eternall life, *(i. e.)* felicity, ſo you know doth Chriſt ſimilize it.

2. Another property of light is this, *Tis immenſe.* Can you make a girdle for the Sun? Can you ſpan the light? Or tell the houſe where it dwells? As God ſpeaks to *Job*. His expreſſions are very high and noble; *Where is the way where light dwelleth,* &c.

Job 38. 19,20.

&c. That thou ſhouldſt take it to the bound thereof, &c. Our felicity above is immenſe, that holy-Land has no bounds; there is more milk and honey then ever will be eaten. Tis not flaggons of love above, but Sea's which cannot be fathomed; all the work there is admiration, becauſe none can finde bottome; not Angels, thoſe talleſt ſpirits, can feel the bottom of that love, in which they have ſo long ſtood, and ſo deeply weighed. Our felicity above is as vaſt as God; 'tis onely God: A Father with all his Children in his arms. Chriſt manifeſting forth his own glory, to make ſome as bleſſed as himſelf. Tis mortality *ſwallowed up of life*, not onely filled with felicity, but ſwallowed up. Here the ſoul ſwallows up every good, and looks for more, but is ſwallowed up of none; the ſoul is vaſter then the things you put into it, ſo that nothing fils it, much leſſe ſwallowes it up. But our felicity above ſwallows up the vaſteſt ſoul; there is every Veſſell filled, and *ſwallowed up*; every ſenſe ſatisfied, *and ſwallowed up*. This is not conſiſtent here, but 'tis above. There is much within reach, as much within reach, as capacity to reach; and there is much beyond reach, for the ſoul to admire to all eternity, and this not as a leſſening, but as a filling up of its own and others felicity. Infinite, ſwallowes up finite; God is beyond the ſouls capacity when vaſteſt; therefore all are in an extaſis above. Not a ſoul in Heaven, but in a rapture.

Light is pure. The Sun is without ſpot, ſo are all his beames, ſo is all the light of thoſe beams; light is the pureſt thing that man beholds; 'tas no defilement, nor takes none, though nothing more 3.

generall in its courſe; 'tis over all an unclean world, and yet without all uncleanneſſe. Can ye dirt the light? Ye may defile your ſelves in the light, but ye cannot defile the light. Tis ſimple; corrupts not within it ſelf, nor can any thing without it, corrupt it. Our felicity above is pure. Heaven is a houſe without Spider or Spiders-web; there is no dirt, nor duſt, within door, nor without; the very gates and ſtreets are Gold and Pearls, * *Pure Gold, &c.* If the City of Chriſt here below will be ſo; what will that City above be? Holy, holy, holy, is our felicity above; purity abſolute: this is the Sun that ſhines upon all there, and all there ſhine like this Sun, with abſolute purity. There is no ſin above; not the leaſt appearance of ſin. Every ſpirit there, moves ſteadily without the leaſt jogging or ſhaking: Chriſt and the ſoul go exactly in one path. The nature of the place, and and the nature of every one in it, fully ſuite, all Divine; Chriſt and the ſoul all one. Here Chriſt and the ſoul are one in purity, *my undefiled is* [*one, &c.* (*i.e.*) In ſimplicity and purity. But above, they are *all one.* Here is ſimplicity in the Spouſe; 'tis not a heart & a heart, in the Kingdome of grace; but one heart—*my undefiled is* [*one, &c.* But in the Kingdom of glory there is abſolute ſimplicity; truth and the ſoul, all one: Not a ſoul-ſtirring, no, not a ſoul inclination impure, nor under the leaſt poſſibility to be made ſo.

Light is pleaſant. Truely light is ſweet, and a pleaſant things 'tis for the Eye to behold the Sun, ſaith the Wiſe man, *Eccle.* 11.7. Light is glorious, and caſts glory upon every thing. It ſuites a moſt noble and generall Organ, which makes a very noble

*In alluſion to our City above may thoſe expreſſions be, Rev. 21. 21. As the Kingdom of grace, in the higheſt glory is expreſſed by termes & things of the nobleſt nature, and higheſt glory.

4.

noble and generall content. Light ſets out all the Creation in glory, to mans view, and ſo makes a very royall and full employment, for ſuch a royall and vaſt Creature. Light is *medium univerſale*, it brings in for all ſenſes, parts, faculties, to ſolace themſelves withall. Our felicity above is pleaſant. Heaven is a ſtately houſe to behold; 'tis glorious, and makes all ſo, which come into it. Glory fills that houſe, and all in it. The very door-keeper of that houſe, is a King of glory. All great Princes, and Peers, perſons of great glory to look upon, above; and the glory of God, as the glorious Canopie, over all. —— *The glory of God is the light of* our City above. There is a great heap of Pearls above; and there is a glorious Sun that ſhines upon them, which makes ſo many * Jewels, ſo many Suns, ſuch abounding of ſparkling rayes and glory, that I am amazed with the thought of it. There is another expreſſion, which by way af alluſion, to the glory of the City above is uſed. ——*The Lamb is the light thereof, &c.* Tis a made glory which light diſcovers to you here, yea, and 'tis a made light which brings in this glory to you. But what God is himſelf, and what diſcovery he makes of himſelf, by himſelf, without any *medium*, is the glory of our felicity above. God according to his Works, is the glory here; God according to himſelf, is the glory there; his owne face is the daily Sun, the glorious Sun that ſhines in heaven. —*The Lamb is the light of it.* The Sun that made the Sun ſhines above; the ſweet that made all ſweet, is taſted on, Feaſted on altogether in heaven. This Sun which you behold, is but as a

* *Quot concbit in Phœbi.*

spot, or broad blemish, in the face of the Creation, in comparison of the Sun which shines in the brave world to come. This Sun though very glorious in it self, yet very inglorious, a piece of stained paint, for feeble senses to gaze at, in comparison of that above. Something to declare his pleasure, rather then to make pleasure, are all the Works of Gods hands here; what he is in himself, is properly to make pleasure for the soul of man. All that the Lamb is in himself; all that glory and lustre, he hath of himself, is opened by himself in heaven. Surely the glory of this world, is but a Dunghill to that to come: Sun beams, but a pyramid bundle of straws.

* On earth God is afflicting, as well as felicitating, but in Heaven, never seemingly displeased. Christs face is continually, as *Lebanon*; bright & glorious, as the looking forth of the morning

Light is homogeneall. Every twinkling of light, is light, as every drop of Honey is Honey, and has the nature and definition of the whole: 'tis throughout, like to it self. Our felicity above is *homogeneall*: Heaven is all Heaven. Every corner of Heaven, is a Heaven: every thing that is tasted, a Heaven; every thing that is smelt, a Heaven; every thing that is look't upon or medled with, a Heaven; a full felicity to the soul. Our felicity here is not *homogeneall*; we have some things delightfull, more things grievous; some things pleasant, more things displeasant. Above, all is pleasant: God, pleasant; Angels, pleasant; Saints, pleasant; all that all these say and do, pleasant. No deformity above. Every thing in Heaven, a Heaven; *God is light, and in him is no darknesse*: 'tis a mighty expression. As 'tis spoken of sin here, so it may be spoken of affliction respecting our Country above. God is felicity above, and in him, nor from him, is no infelicity,

not

not ſo much as the leaſt affliction: God is not an afflicting God, not a chaſtening Father, in Heaven. So it may be ſaid of Saints and Angels; there is felicity in them; and in them, nor from them no affliction, but all happineſſe. Every glote of the Eye, of every one above, pleaſant and glorious; the ſtirring of every Finger, of every Toe; of every Hair, of every one in Heaven, a Heaven to behold. There is no diſtinction of habit and act, time and place, means and end, in point of felicity, as here is; as you know there is miſery all along in the means, (with us) and felicity onely in the end, and that uncertain too: and ſo a little good habitually, ſcarce any at all actually, and the like. In heaven there is none of theſe miſerable diſtinctions, but Heaven in all: in every quality. Heaven; in every action, Heaven; in every time, Heaven; in every place, Heaven; in every mean to ſuch an end, equally as in the end it ſelf, Heaven.

Simili diſſimile.

In things which are but like, there is ſome diſlike. Light is not univerſally permanent. Our Sun ſets and riſes, riſes and ſets, ſo 'tis with moſt parts of the World; very few parts have all day and no night; all light, and no darkneſſe. Tis not ſo above, our felicity there, is univerſally permanent: there is all day, and no night to all that upper World: the Sun goes round that glorious Globe, without any interpoſition to any. There is no drooping ſoul in Heaven; no wounded ſpirit in all the Land above, nor never will. Our life above is everlaſting. ——*Shall of the ſpirit reap life everlaſting, &c.* ſaith our Apoſtle. There is ſuch inſpiration, as ſhall never admit the leaſt expiration

expiration in any; comforts never faint, nor flat; no soul grows weary of place, company, habit, diet, employment: every ones heaven, is an eternall heaven; every ones rest, an eternall rest. Some have been in heaven many thousands of yeers, and yet not a thought of dislike of any thing there, nor the least desire stirring to be any where else, but the strong desire of all, That all Gods dear ones were there. The spirit and the Bride say, Come. Christ, and all those Members he has above, pant for the rest, That all were as they are; *one, as they are one.* Joy is made as vast as the soul, as lasting as the soul, and the soul as lasting as Christ. There are no broken Cisterns above; not one vessell drops out one drop of its felicity, in the space of eternity, though he stand brim full. No consumption, no disease above; every thing lives, yea, and thrives for ever. There is *eternall Revelation,* in heaven: Infinite excellencie, taking suitable time, to lay open it self to all others: There's *John's* rapture to all eternity.

All these particulars gathered up, render the meaning of the Metaphor to be this, That our felicity above, is a full and absolute felicity; a transcendent blessednesse, suiting such a transcendent being as the soul of man is. Now my question to you all is, What labouring for absolute felicity? for blessednesse to suit your souls for ever? Tis the judgement that lies heavy upon the souls of most men, they seek not after full mercies, a perfect blessednesse. Feel your Pulse: tell mee how your hearts beat: how nimble do they work out after earth? how slow after heaven? I look upon some mens lives, and my heart trembles to think what will

will become of their ſouls; all the care is for the body: How does Trading go on? How does Money come in? When is the queſtion, How will't go with my ſoul for ever? What bleſſedneſſe is provided for my ſoul to inherit? Are your bodies everlaſting? Is this world everlaſting? Can any thing but heaven make an abſolute felicity for you? Are not your ſouls everlaſting? can any thing leſſe then heaven make a ſuitable felicity for them.

Pravity is miſleading, but when the ſoul is judged for this, there is no turning the man; this conſideration makes mee ſhake indeed, when I conſider how earthly ſome men are, and how wilfull in their way. Speak to them of minding their ſouls, and beating off their thoughts from this world, you are as Vineger to their teeth, and ſmoak to their eyes. When corruption thrives in the ſoul, 'tis dangerous; but when it has got a head, Ah Lord! the ſtate of that man is deſperate. Who ſhall ſave that man from hell, and bring him to heaven, which is earthly, and will be ſo ſtill?

The creature is ſeducing: much is promiſed, but its ſtill a lie to the ſoul; the fulneſſe of the World, makes up no fulneſſe to that noble part within. If there be any abſoluteneſſe in things here below, 'tis in point of vanity; they are *Vanity of vanity, and vexation of ſpirit (i)* Perfect vanity, *juſt nothing*, as our Engliſh phraſe is. Conſider all the world in reference to the ſpirit, and 'tis a heap of perplexity, a Buſh of Briers and Thorns: Shall your induſtry lie, to Crown your ſouls with Thornes? With our Saviours Croſſe and Curſe? Are you not ſcratcht enough with the World yet? Will not your ſpirits be vext enough hereafter,

hereafter, but will you be vexing of them here too? Will you begin your hell in earth, and inure your spirits, to tearing and torment before the time?

Know your souls, and what is the felicity of them, and what you do, do in good earnest to attain it: you move as you love, Christ concluded that, when the Jewish Church sleighted him. If you love darkness better then light, you will never seek out for light, nor for that inheritance which lies there. If heaven were more absolute felicity, or more transcendent blessednesse then 'tis, a heart pre-engaged (*i*) set upon another heaven, will sleight heaven indeed: your life lies upon this point, to look how, and where your love is pitcht; where a mans treasure is, there will his heart be; If you make money onely your treasure, you will onely bend in good earnest after it. If you make not heaven your chief treasure, you will not seek after it heartily. Heaven has been shadowed out to you, according to the metaphor in the Text, is it now of any price in your eye? Has it gained your love? Tis a transcendent blessednesse: are your hearts taken with it, as such a blessednesse? Till this, I shall not look to prevaill with any soul, to seek out after heaven, to any purpose. 'Twas the art that Christ used, when hee spake of eternall things, first to set out the excellency of them, to make that sparkle gloriously in the eye, to stir love, and then answerably come on to do good. *I am the bread which came down from heaven, &c.*—*I am the bread of life, &c.*—*And he that shall drink of the Water that I shall give him, shall never thirst, &c.* Many such expressions to take love, you shall finde in the Scripture. What have

have we gained upon your love, by all our diſcourſe of heaven? An' love be as it was, the man will be as he was; if Heaven be at his door, hee will ſtep beſide it into hell. Divine love is that flame, that carries the ſoul upward, where this is not, heaven though all, is nothing.

There is darkneſſe, *And ſitting in darkneſſe*, look to that, as you love your ſouls, 'tis excluding from the inheritance in light: ſit in darkneſſe, love your luſts, and you will never part with them, for heaven. The condition of your inheritance in light is, That you muſt *caſt away the unfruitfull works of darkneſſe*; you will rather caſt away your ſouls, then do this, if your affection be impure. If your love to ſin live, you will have your pleaſure in it, though you die for it. If love to ſin live, there is but one way with your ſouls; they will die in that ſin. Love of ſinne, and heaven opened to the ſoul, 'tis rejection of Chriſt, with his greateſt bleſſing in his hand. Chriſt caſts off every ſoul, that thus deſperately caſts off him. *A man muſt ſet his knife to the* Throat of an *Iſaak*, Judge his ſoul in that which is deareſt, if ſinfull: God will not elſe look towards a man, with great things. *He looketh upon men, if any ſay, I have ſinned, and perverted that which was right, and it profited mee not, he will deliver his ſoul from going down into the pit, and his life ſhall ſee the light.*

The ſoul lives and dies in that it loves.

Conſolation muſt conclude this point. Chriſtians, I am to give you a glad word, in this ſad time. Your inheritance here is ſpoiled, you have one that lies above ſpoil, *in light*. Can men or devils pull the Sun out of heaven? Then may your higheſt fortune be ſpoiled. You have one Sunne

turned

turned into blood, but you have another which cannot. Your felicity here is broken, and grows every day more broken and bloody: you have a felicity compleat, full, abſolute, as full of bleſſedneſſe as the Sun of light; a felicity as full of beams, as the eyes of the ſoul can receive. Draw up your ſouls to heaven quickly, earth is poſting away: Let good blood ſtir, every drop will bee loſt elſe. You will bee killed in all on earth, to make you more heavenly, ere God hath done with you. Think how abſolute you ſhall be above, and feed on that. Let not tyranny trample down your ſouls, though it doth your bodies, a perfect felicity waits for you. Let *Englands* bloody miſery, make you cry, *Come, Lord Jeſus, come quickly*; ſet mee as high, and as happy, as mine inheritance.

In light.

Inference. THat which by way of inference, may be taken from this Metaphor, I ſhall but name, and conclude all; Time, and Text. *God doth lively ſhadow out to man here, his condition hereafter*; what hee ſhall be, and where hee ſhall be, for eternity. There is death, and the ſhadow of it; before it come. So there is life, and the ſhadow of it: light is here made the ſhadow, and reſemblance of heaven, of a glorious eſtate to come. As there bee *Taſtes of the world to come*, ſo there be ſights: Light gives glimpſes below, of the glory that is above. There is a beholding *the Land that is far off*; *the face of Chriſt, in a glaſſe*; *the glory* above, by the glory here; one heaven, in another; heaven, in light. Man hath many Sermons preached to him, to make him heavenly, as many heavenly Sermons, as there be raies in the Sun: by every glimpſe of

of light, you ſhould ſet before you heaven. As long as the Sun ſhines, you ſhould not want a Sermon, to ſend your ſouls to heaven.

God deals with fleſh, as fleſh. Man is a creature taken with ſhadows, things drawn out to the life, take. The ſoul now, fetches in all from ſenſe; God ſtoops to help in things this way, at ſuch doors as they will go in at. God wraps up the higher heaven in the lower; glory in light, and ſo brings it down to carnall ſenſe, and ennobles it there, to ennoble it within; catches the ſenſes, to catch the heart, and ſave the ſoul. If light bee ſo glorious, what is heaven! This is the ſecret ſoul-taking argument, that is wrapt up in this Metaphor. Though your bodies have yet no heaven, your ſouls, if you walk as you ſhould, need never bee without one. As long as your eyes bee open to ſee the Sun, you may ſweetly ſend your ſouls to heaven. Some ſwear by the light; this is to ſend their ſouls to hell, not to heaven, by the light.

God moves in means powerfully, pictures are powerfull upon fleſh and blood. Make things glitter, and man will gaze: make earth glitter, although ſo baſe, and fallen man will bee taken with it; work it up from its baſeneſſes but ſo little, as to look golden and glorious, and man will dote upon it. How taking is golden earth, to all the world! Heaven is wrapt up in Sun-beams, and made to glitter, to catch a fool. Chriſt is expreſſed by the Sun; heaven by light, that if ſenſe have any power upon the ſoul, no ſoul may go to hell, whileſt the Sun gives light.

There were tranſient Viſions; now there are ſtanding.

ſtanding. Truth and the creature, are Gods ſtanding Viſion. Things below are all made at divine pleaſure, to ſpeak out things above. The Word of God uſes the works of God, to ſhadow out what cannot be plainly ſeen here: inviſible things are brought to underſtanding, by viſible; heaven, by light; hell, by darkneſſe; hell beneath, by hell here. The gnawing worm is uſed, to ſhadow out gnawing conſcience, to ſhadow out hell. Man hath his Viſion, what ſhall bee, in things round about him. The Word of God, the works of God; Light, Darkneſſe; Serpents, Dragons, Worms, Lambs, Doves, all creatures are uſed to give apt viſion to man, of things to come. All runs into this, Chriſt makes lively apparition of things to come.

Look about you, ſinners your Sun is turned into blood, this is ſpeaking to you *pro futura*. Strange lights, and ſights have been ſeen in heaven, look about you all; this is God uſing the creature, to ſhadow out to dull ſenſuall man, ſomething to come, a heaven or a hell: Bleſſed is every *Engliſh* heart, that can *diſcern the ſignes of the Times.*

τὸν τῶν σημεῖα ἰσὶν.

FINIS.